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Two excellent Treatises, in large
Octavo, viz.*

The Door of Salvation opened by the
Key of Regeneration, or a Treatise contain-
ing the Nature, Necessity, Marks and Means
of Regeneration; as also, the duty of the Re-
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Heaven and Hell Epitomized, or the true
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THE
Christian-mans Calling :
OR A
TREATISE
OF
Making RELIGION ones Business.

WHEREIN
The Nature and Necessity of it is discovered.

As also the Christian directed how he may perform it,

Religious Duties.
Natural Actions.
In *His Particular Vocation,*
His Family Directions, and
His own Recreations.

By **GEORGE SWINNOCK**, M.A. Preacher of the Gospel
at *Great-Kimbel* in the County of *Bucks.*

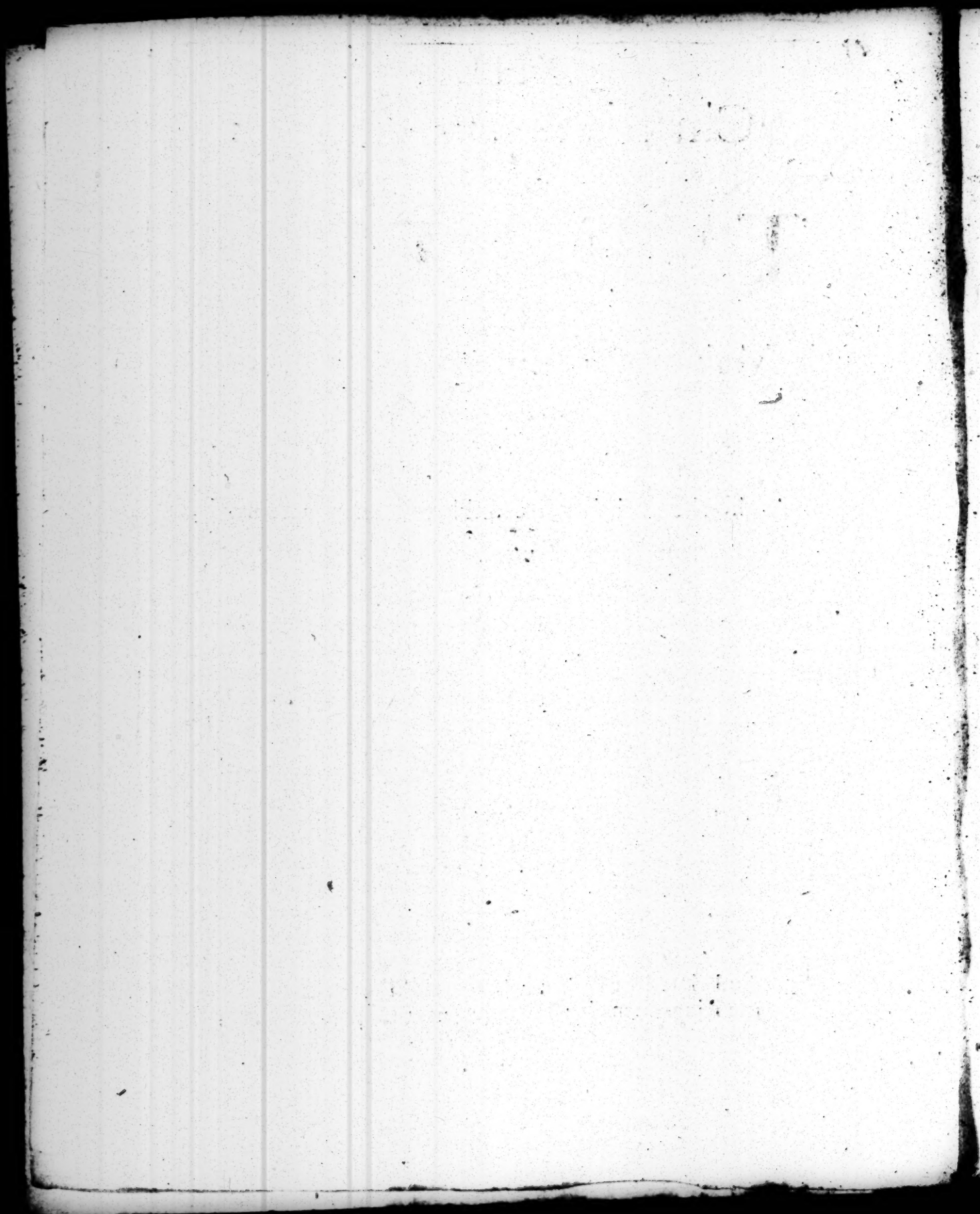
To be read in Families for their Instruction and Edification.

Non dormientibus provenit regnum celorum; nec otio & desidia torpentibus beatitudo aternitatis ingeritur. Prosp. de vita Contemplat.

Luk. 2. 46. Wist ye not that I must be about my Fathers business.

Ἡμῶν γὰρ τὸ πατήρμα ἐστὶν ἱερὰς ἀρχαί, Phil. 3. 20.

London, Printed for T.P. and are to be sold by *Dorman Newman*, at
the Kings Arms in the Poultry, next *Grocers-Alley.* 1662.





T O T H E
Worshipful and his Honored Patron,
RICHARD HAMPDEN
Of *Hampden* in *Buckinghamshire* Esq;

And to the Honorable Lady
LÆTITIA HAMPDEN,
His Vertuous Consort.

THough *Philosophers* difference
Man specially from Brutes,
by his chief Natural quality,
Reason; yet some *Divines*
like rather to do it by his Su-
pernatural excellency, *Religi-*
on: Probably upon this twofold ground, part-
ly because *Religion* is the highest and truest rea-
son, & therefore causeth the greatest Essential
distinction. What can be more rational, then
for the *Supreme Truth* to be believed, the chief-

*Lactant. de
ira Dei.*

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est Good to be embraced, the *first cause* to be acknowledged; and those who were made by God, and live wholly upon him, to improve all for him, and to live wholly to him? The giving up our Souls and Bodies unto God, is called our *reasonable Sacrifice*, Rom. 12. 2. Those that are *irreligious*, are termed *unreasonable*, 2 Thess. 3. 2. Indeed Atheists are but Beasts shaped in the proportion, and dressed in the habits of men. It is impossible for man to manifest more want of *Reason*, then in wandring from God, the Fountain of his *being*, and the well-spring of all his *blessedness*: Who ever, unlest bereft of his wits, and distracted, would murther his Body, much less his precious Soul for ever? As soon as ever the Prodigal came to himself, he came to his Father: 'Twas a clear sign he had lost his reason, when he left bread in his Fathers house, for husks amongst Swine. Mens hearts naturally are (like Nebuchadnezzars) the hearts of Beasts, grazing onely in fleshly Pastures, and savouring onely Sensual Pleasures, till their reason returneth to them, then they bless and honor the most high God, who liveth for ever, Dan. 4. 34. then they minde Spiritual Dainties, and relish Celestial Delights. The irreligious are
Fellow

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Fellow-Commoners with Beasts, the Religious with Angels.

Partly, because Religion is the end and excellency of the Rational Creature, of which Brutes are wholly incapable: Brutes were made to *serve* God, Men onely to *worship* him. The Iewish Talmud propoundeth the question, *Why God made man just on the Evening before the Sabbath?* and giveth this answer, *That he might immediately enter upon the Sanctification of the Sabbath, in the worship of the blessed God, the end for which he was made.* Purity of Religion, was our *primitive*, and therefore must needs be our *principal* perfection: All who have any knowledge of the great God, will easily grant, that man was a curious piece, rare workmanship indeed, when he came immediately out of his Makers hands: It is impossible, but that the childe must be amiable and beautiful in a high degree, which was begotten by, and is the Picture of such a Father.

A Religious life (which consisteth in exalting God in our affections, as our chiefest good; and in our actions, as our utmost end) is the *life of God himself*: How high, how noble, how excellent a life doth the blessed God live! *Ephes. 4. 18.* Others live like Beasts,

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like Devils; true Christians onely like Angels, like God, above these carnal comforts, and drossie delights; *The way of life is above to the wise, Prov. 15 24.* Atheists, like Hedge-Sparrows, settling here below, are easily taken in Satans snares, and destroyed; when Saints, like Eagles, soaring aloft, are free both from his shot and limetwigs, *They are not terrified with the worlds affrightments,* having Armor of proof. Those that are at the top of some high Tower, regard not the croaking of Frogs, nor hissing of Serpents below; like the Moon at the full, being fixed in Heaven, they can keep their course, though Dogs bark at them here on earth; *They are not entangled in the Worlds allurements.* The World indeed like a Serpent (some write of) when she cannot overtake the fleeing passengers, doth with her beautiful colours so amaze many, that they have no power to pass away, till she hath stung them; but they see her emptiness and vanity under all her painting and dawbery: Besides, their eyes behold the glorious God in some measure, in his brightness and beauty, and are so dazzled therewith, that as those that look on the great Luminary of the world, in its Meridian splendor, they can see no glory in

It is called
οὐτοαν
by the Gre
cians.

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in any thing besides. These poor Candles are slighted into disappearance, because the Sun himself hath arisen upon them. How quickly, how quietly did *Abraham* leave his Kindred and Countrey, when once the *God of Glory* appeared to him, Acts 7.2. Ah what pitiful fare is the Worlds most luscious food, to them that ever feasted with the Holy Iesus!

The old Grecians, who had altogether fed on acorns before, when bread came in among them, made no reckoning of their mast, but reserved it onely for their Swine. The *Lacedemonians* despised their iron and leathern money, when gold and silver was brought into their Cities: When a Soul once cometh to know the onely true God, and Iesus Christ whom he hath sent; what toys and trifles, what babies & butterflies are the honors, and riches, and pleasures of this beggarly World to him? nay, how doth he befool and bebest himself, for doting so much upon specious dreams, and gilded nothings! Now he is elevated to the top of the Celestial Orbes, even to Heaven, and therefore the whole earth is but a small spot of ground, a little point in his eyes.

The driving of this high and heavenly trade,

*Enstath. in
Homer.*

Senec. de Benef.

Psal. 73. 31.

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Diodo. Sic.
lib. 2.

*Quidam furti-
ve gratias
agunt, & in
angulo, & in
aurem; non est
ista verecundia
sed inficiandi
genus. Senec.
de benef. lib.
2. cap. 23.*

trade, is the sum and substance of this Treatise; which I present to you both, as a testimony of my gratitude, for the great engagements you have laid upon me. The Storks amongst Fowls, is said to leave one of her young in the place where she hatcheth them. The Egyptians amongst men are famous in history for a thankful people, and are recorded to have made Eunuches of ingrateful persons, that the world might not be plagued with their posterity. The Master of *Moral Philosophy*, upbraideth them sharply that steal favours by private acknowledgements: the truth is, a publique confession of your kindnes, as it is the least (since providence hath given me the opportunity) so it is (next my prayers) the greatest requital I am able to make you. If my pains have yielded any fruit in these parts, those that received it, owe the acknowledgement (under God) to you.

Though neither of you love to hear your own praise, nor did I ever love flattery, knowing by too much experience, that pride will burn and continue (like the Elementary fire) of it self without any fuel; yet I esteem it my duty to publish some things to the world for example to others. The place to which I

am

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I am presented, hath not half a maintenance, nor so much as a house belonging to the Minister; but the Lord hath given you such compassion to Souls, that you have given me both a convenient dwelling, and a considerable maintenance (besides the Tythes, above seventy pound *per annum*, out of your own inheritance) that I enjoy, through the good hand of my God upon me, a competent encouragement, and comfortable employment. When others refuse to draw out their purses to hungry bodies, the gracious God hath enabled you both to draw out your purse and hearts unto starving souls: Soul-charity is the highest and noblest charity, and *such fruit* as will much *abound to your account at the day of Christ*, Phil. 4. 17. Hereby, likewise Merchants, you return your riches into the other world by bills of Exchange. How much are you both indebted to free Grace! Usually the richest mines are covered with the most barren earth; and men who receive much from God very quietly (like narrow mouth'd glasses) will part with nothing without much stir and reluctancy. God hath bestowed on you large hearts, as well as large inheritance. Many a Vessel hath been sunk
with

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with the weight of its burthen: Some Mariners out of love to their lading, have lost their lives; but God hath made you *Masters* of (not as many other servants to) a fair Estate.

It is also your honor, that the Ark, the worship of the blessed God, findeth entertainment in your house: Your whole Familie, though large, have set-meals daily for their inward man, as well as for their outward; your children and servants are commanded by you to keep the way of the Lord, Gen. 18. 19. and as if your house were built of Irish Oak, which will suffer no Spider near it, no iniquity is allowed to dwell in your tabernacle. I have with much delight observed your care and conscience to have all your Family present at morning and evening duties. O'tis a blessed and beautiful sight to behold a little Church in a great house! Many great persons think the company of the glorious God too mean for them in their houses; Religion waiteth at their doors like a Beggar, and cannot obtain the favour to be called in, when the Vermin (as in the Egyptian Palaces) of pride and drunkenness, and swearing, reside amongst them, and crawl in every room of their dwellings.

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dwellings. The service of the living God, which is the *greatest freedom*, they count their bondage and *fetters*; The Society of the Lord Jesus is to them, as to the Devils, a torment, *Mat. 8.* Alas, alas, Whether is man fallen, that the company of his Maker should be esteemed his dishonor! that the Worship of God, which is the preferment of Glorious Angels, should be judged a disparagement! Ah, how will their judgements be altered, when they come to dye, to throw their last casts for Eternity! then (as that Popish Prelate said of justification by Faith, *That it was good Supper Doctrine, though not so good to break fast on*) they will confels, *that it is good to dye in the Lord*; they will cry out, *O let me dye the death of the Righteous, and let our latter end be like theirs!* how lightly soever now they think of living their lives. The Persian Messenger, though an Heathen, could not but observe the worth of *Piety* in such an hour of extremity: *When the Grecian forces botly pursued us (saith he) and we must needs venture over the great water Strymon frozen then, but beginning to thaw, when a hundred to one we had all dyed for it, with mine eyes I saw many of those Gallants, whom I had heard before so boldly maintain,*

a

tain,

Steph. Gardiner.
Fox. Acts and
Monu.

Scibiles in
Traged.

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tain, There was no God, every one upon their knees, with eyes and hands lifted up, begging hard for help and mercy, and entreating that the ice might hold till they got over: Those Gallants who now prescribe godliness their hearts and houses (as if it were onely an humour taken up by some precise persons, who will needs be wiser then their neighbours, and *Galba* like, scorn at them who fear, or think of death) when they themselves come to enter the list with the *King of Terrors*, and perceive in earnest, that this surly Sergeant *Death* will not be denied, but away they must into the other world, and be saved, or tormented in flames for ever, as they have walked after the Spirit, or after the flesh here; without question they will change their note, sing another tune, and say, as dying *Theophilus* did of devout *Arsenius*, *Thou art blessed, O Arsenius, who hadst always this hour before thine eyes.*

*Beatus es Abba
Arseni, qui
semper hanc
horam ante oculos
habuisti,
Bibl. Patr.*

Blessed be God, ye walk not in the vicious ways of such voluptuous wretches; but to the joy of all that know and love you, sit like wise Pilots, in the hindermost part of the ship, dwell in the meditation of your deaths, and thence endeavour to steer the vessel of your conversations aright. Give me leave (Honoured

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nored Friends) out of the unfeigned respect which I bear to you both (which if I know my own heart, is not so much for the favours received from you, though I shall ever acknowledge them; but for what of God and godliness I have seen in you) to beseech you, that as ye have received, how ye ought to walk, and to please God, so ye would abound more and more, 1 Thess. 4. 1. God hath done great things for you, and God expecteth great things from you: To whom much is given, of them much is required. Where the Husbandman bestoweth the greatest cost, there he looketh for the greatest crop: The rents which your Tenants pay, are somewhat answerable to the Farms which they enjoy. Ye have more obligations to serve God than others, and more opportunities for his service; and therefore having fairer gales, should sail more swiftly than others, towards the Haven of Happiness; your trading must be suitable to the talents with which ye are entrusted: Perfection will be your reward; and proficiency is your work. Heavenly mindedness and Humility, which are the greatest glory of our English Gentry, are excellent helps to growth in grace. Children that feed on ashes, cannot thrive. Silly

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Pismires, that continually busie themselves about their hoards and heaps of earth, never grow bigger. Indeed great persons are liable to great temptations: *Flies* will strive to fasten upon the sweetest *Conserve*s. The longest robes are aptest to contract most dirt. Satan (as some write of the Irish to take their enemies) digeth trenches in the earth (as it were) and covereth the surface of it with the green turfs of carnal comforts and contentments: which men treading upon, and taking to be firm ground, fall in to their ruine. But your sight of the glory to be revealed by the Prospective glass of faith, will help you to wink more on these withering vanities. Ah what a muckheap to that, is all the wealth of this lower world! Naturalists tell us, that the *Loadstone* will not draw in the presence of the *Diamond*. Sure am, the world, notwithstanding all its pomp and pride, glory and gallantry, hath but little influence upon Christians when they behold their undefiled inheritance. Humility is also helpful to proficiency in holiness: The lofty mountains are barren, when the low valleys abound in corn; As the *Spleen* swelleth, the whole body consumeth: as pride groweth, the new man decayeth. This high wind raiseth
strange

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strange tempests in the soul : *He giveth grace to the humble, 1 Pet. 5. 6* God layeth these richest mines in the lowest parts of the earth. Trees even in time of drought, whose roots are deep in the ground, bear fruit when corn and grals wither : Christians, like the Sun in the *Zenith*, must shew least, when at the highest; and as branches fully laden, bend the more downward. Why should the mud-wall swell because the Sun shineth on it? We may say of every mercy and excellency we enjoy, as the Prophet of his hatcher, *Alas Master, for it is borrowed, 2 Kings 6. 5.*

If ye please also to peruse the ensuing Tractate, possibly it may be some small furtherance to you in your course of Christianity. The intent of it is to discover and direct how Religion, the great end for which we are born, and the great errand upon which we are sent into the World, may be made our principal businels; and how our Natural and Civil Actions, and all o^r seeming diversions may be so managed, *that they may* (lik^e an elegant Parenthesis) not at all spoil, but rather adorn the sense of Religion : I hope the worth of the matter handled, notwithstanding my weak- nels in the manner of handling it, will make
it

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it acceptable to you. I could wish the face of the Discourse were clean, I may safely say it is far from being painted; and pardon me if I suffer the stream now to run in two Channels: Such as it is I humbly tender.

* Daughter to
the right Ho-
norable the
Lord Pagit.

Plutarch.

Sir, to your favourable eye, whose happiness it is to inherit your Ancestors graces, as well as their riches. It was counted a great honor to the Family of the *Curio's*, that there were three excellent Orators in it one after another; and to the Family of the *Fabii*, that there were in it three Presidents of the Senate successively: It is your glory to descend not onely of a Father who *walked with God*, and of a Grandfather, who (it is hoped) *dyed in the faith*; but also of a great Grandfather, who was famous for *serving the will of God in his generation*. The holy Apostle speaketh

* Madam, to your fair hands, who are a branch of a Noble and Honorable stock; but your birth from above, is your present greatest credit, and will be your future chiefest comfort. *Alexander* must derive his Pedigree from the gods, or else he thinketh himself ignobly born: To be born of God, to have heavenly blood running in your veins; to be the Spouse of the dearest Saviour, to have your name written in the Book of Life, will stand you instead, and (as many figures) amount to millions, in an hour of death, and dreadful day of judgement, when civil and natural privileges

The Epistle Dedicatory.

eth to the glory of *Timothy*, concerning his *unfeigned faith which dwelt first in his Grandmother Lois, and his Mother Eunice*, 2 Tim. 1.5. To the glory of free-grace I mention it, Holiness in your house did not run onely in the masculine race; your tender Mother was like *Dorcas*, full of good works, and a dutiful Daughter to the Father of mercies; and your Honoured Grandmother yet alive, is an old Disciple of the holy Jesus: O how much are you bound to the Lord, that grace should thus run in a blood! *Bolleslaus* King of *Poland*, when he was to speak or do any thing of concernment, would take out a little picture of his Fathers, that he carried about him; and kissing it would say, *I wish I may speak or do nothing at this time, unworthy thy name.*

Sir,

ledges (though now favours) will stand for cyphers, and signifie nothing. The Jews indeed tell us, that women are of an inferiour creation, and therefore suffer them not to enter their Synagogues, but appoint them galleries without; but they speak more truly and wisely, who call women *the second edition of the epitome of the world*: Souls have no Sexes, in Christ there is neither *male* nor *female*. Persevere (honored Lady) in your pious course, to confute those painted carcasses, who spend all their time in priding and pleasing their brittle flesh, and neglect their immortal spirits; to publish to the World, that greatness & goodness are not inconsistent. O 'tis a rare and lovely sight to behold Honor and Holiness matched and married, lodging and

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Sir, it is your privilege to reap the benefit of their Precious Prayers; and your piety, more and more to imitate their Gracious patterns. How exactly should you walk, having such lights (so near) to direct you? And how Accurately should you write in every line of your life, having such fair copies before your eyes: It is no small advantage likewise,

that you are joyned to a loving Yoke-fellow, who will draw equally with you in the road to *Canaan*: That you may both walk in the day of your lives, like *Zachariah* and *Elizabeth* (that Peerless Pair, as one calleth them) in all the Commandments of the Lord, blameless; that when the night of death shall overtake you, you may expire like the *Arabian Phoenix*, in a bed of sweet Spices (the graces and comforts of the Spirit, leaving a sweet savour behinde you) that your children may be heirs to your Spiritual riches, and see the eternal

and living together: As a Diamond well set in a golden Ring, is most sparkling; and as light in Stars of the greatest magnitude, is most glorious and shining; so Grace is often most amiable in persons that are most Honorable. The Exceeding Advantage your Ladyship hath (this way) of doing God much service, is an awakening argument to endeavours after much sanctity: It is a farther encouragement,

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Your Servant for

Jesus sake,

George Swinnock.

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To

The Epistle Dedicatory.

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b

To



TO THE
READER,

ESPECIALLY
Of the Parish of *Great-Kimbel* in the
County of *Bucks.*



Who doth but exercise his reason in considering the infinite cost which the glorious God hath bestowed in erecting the stately fabrick of Heaven and Earth, and the curious Workmanship which he hath discovered in the several creatures which are the Inhabitants of the higher and lower House (causing his Almighty Power, embroidered *Wisdom*, and unsearchable *Goodness* to glister and sparkle far more gloriously in them, then the stars in the clearest night, or the Sun in his noonday brightness) will easily grant me this Assertion, *That this great Landlord of the world must needs deserve and expect a considerable rent of Honour and service somewhat suitable to the vaste charge he hath been at.* Who can be so brutish as to conceive, that the *Onely wise God* should take so much pains, as with *infinite counsel* to contrive the goodly frame and comely structure of this visible Creation from all Eternity, and by his *Omnipotent arm* to give it a being, and not intend that his boundless excellencies and vast perfections, written in such a fair print and large characters should be admired and adored. *That man*
is

To the Reader.

is the person designed to give him his due and deserved praise, is the next unquestionable concession, no other of Gods visible works being capable of his worship. Indeed *mans sight* is so bad that he can see little of that beauty which appeareth in the gla's of the world; but beasts are stark blind they can see nothing at all.

Why should God create man with a rational, spiritual soul, and thereby capacitate him for so noble a service as the pleasing and praising himself, if he had not intended him for this purpose *Brutish Principles* would have been sufficient to have fitted him for *brutish practises*: If God had made him to eat and drink and sleep, and wallow in the mire of *carnal contentments*, the soul of a beast might have served his turn. It is impossible that such an intelligent workman should infuse into our flesh Angelical spirits in vain, and not appoint us to some honorable work answerable to the excellency of our Natures and beings. Some of the wiser Heathen have gathered from the tendency of mans countenance towards heaven, that he is more noble, and born to higher things, then like a moving carcass to be buried alive in the earth. Those who to help the weak eyes of Nature, have the spectacles of Scripture, cannot but see more into Mans excellency and his Makers end. It is written in such broad letters in the Word, *That God formed man for this purpose, namely, to shew forth his praise*, that he who runs may read it. But alas, alas, *what is become of man?* well may God call to him, *Adam where art thou?* Man where art thou? he who ere while, like a star, keeping a loft in the firmament of *Heaven* did glitter and shine most brightly, to the amazement of all his beholders, now declining from that pitch, and falling to the earth, as a comet doth vanish and disappear. He who was the worlds *Lord*, is now its *slave and Vassal*; He who was the *Master of Wisdom*, is now sent to school to the very *beasts*, to learn of them understanding; He who was *unspeakably blessed* in his love to, delight in, and communion with *the fountain of his being*, is now miserably

b 2

curled

To the Reader.

curled in his contrariety to, and deviation from *the Ocean of his happiness*. Ah this *image of Heaven* is become the *vizard of Hell*! though this princely Creature was made to be company for his Maker, to stand as an Angel always in his presence, and attend his noble pleasure; yet look how like a pitiful Laquy he runs sneaking after *the drossie world and dreggie flesh*, as his Lords. Though Religion were first in Gods intention, yet its last in mans execution. Things without reason honor God in their stations, *They obey his will*. Creatures without sense do him service; they keep within the bounds which he hath set them, and fulfil those ends for which he made them; *Mye hand hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call to them they stand up together, Isa. 48. 13.* Nay, these inanimate creatures are so compliant with his pleasure that they will thwart their own nature to serve his honour. Fire will descend (as on *Sodom*;) and water, though a fluid body, stand up like a solid wall (as in the *red Sea*) if he do but speak the word. But man, who is most indebted to his Creator, degenerateth most of all; when his inferiors, *Beasts*, and his superiors, *Angels*, are *loyal servants*, he proves a *rebellious subject*.

They whoever had any real sence of the worth of immortal souls, and any serious consideration of the weight of their unchangeable estates in the other world, cannot but be affected with the madness of multitudes who turn their backs upon the blessed God; their greatest and onely *Friend*, as if he were their greatest and onely *For*. They who have tasted God to be gracious, and know what fellowship with Jesus Christ meaneth, who have rejoiced in their present gracious priviledges and hope of their future glorious possession, cannot but wonder and pity at that folly which many are guilty of, in disesteeming the noble concernments of their precious souls, and distasting that honourable preferment and comfortable imployment of walling with the blessed God. How greedily do men grasp the smoak of earthly vanities, which will wring tears from their eyes, and then vanish into nothing!

Who

To the Reader.

Who can sufficiently bemoan it, that man who is capable of, and created for so high an honor, and so heavenly an exercise, as to serve his Maker here, and to enjoy him hereafter, should all his time, like an hog, be digging and rooting in the earth, and not once look up to heaven in earnest, till the knife is put to his throat, that he cometh to die, and enter into the other world !

What a deal of pains doth the Spider take in weaving her web to catch flies ! She runneth much and often up and down, hither and thither; she spendeth her self, wearing out and wasting her own bowels to make a curious cabinet, which when she hath finished and hung aloft, in the twinkling of an eye with the sweep of a besom its thrown to the ground, and her self destroyed in it. Thus silly are many men; How do they cark and care, toil and moil for this world which they must leave for ever; they waste their time and strength to increase their heaps, when on a sudden all perisheth, and themselves often with it.

Reader, If thou art one of these Moles who live in the earth, as their element, carking and caring chiefly how to exalt self and please the flesh; Answer God these four *Questions* which from him I shall propound to thee. I shall allow thee to be thy own Judge; only I request thee for the sake of thy precious soul to ponder them with all seriousness; possibly through the blessing of God they may make thee wise to salvation.

Art thou not convinced that the true and living God made thee a rational creature, and hath served thee in all thy days with innumerable mercies, upon a nobler design, and for an higher end then the gratifying thy flesh and sensitive appetite, and following thy particular calling, and minding sublunary vanities? Friend, what sayst thou? do not muzzle the mouth of conscience, but give it leave to speak its mind freely; art not thou satisfied fully in this weighty truth, That the mighty Possessor of Heaven and Earth created thee and preserveth thee to worship, honour and enjoy himself? If thou art convinced, as its impossible but thou shouldst, unless thou art a beast
in

Quest. 1.

To the Reader.

in the shape of a man: Why then doth thy life every day give thy conscience the lye? Dost thou not live without God? Is not Religion thy burden and bondage? Hath not the World the top and cream of thy heart, and time, and strength? How often dost thou put God off with the Worlds scraps and leavings? How little is God in all thy thoughts? Is he not forbidden thy heart? nay, Dost thou not daily proclaim open war against him by thy Prophaness and Atheism, as if he had not the least right to thee, nor thou the least dependance on him; and all this against the convictions of thine own Conscience? Friend, Dost thou know what thou dost? Why thou puttest thy finger into the very eye of Nature? The eye of the body is a tender part; but how tender is the eye of the soul? yet thou art all this while endeavouring to put out the eye of thy very soul. Believe it, sins against nature are of a crimson colour: for thy conversation to contradict continually thy very Conscience, will bring upon thee dreadful vengeance.

Quest. 2.

Answer me again, *Is not the blessed God worthy of all thy service and honor? Doth he not deserve all thy love, and fear, and trust, all thy time and strength, and wealth, and infinitely more?* From whom came they, but from him? and to whom should they be given, but to him? Art thou not bound to him by millions of engagements? Art thou not the work of his hands? Dost thou not lie at his mercy every moment? Canst thou live, or move, or breathe without him? Can he not as easily sink thee with fury, as support thee with mercy; turn thee into hell, as warn thee of hell? O think of that place, *The God in whose hand is thy breath, thou hast not glorified,* Dan. 5. 23. Alas, alas man, though thou makest no reckoning of pleasing the blessed God, but banishest him thy heart & house, as if his company were a burthen, yet know, that *thy breath is in his hands continually*; if he do but shut his hand, thine eyes will be no longer open, but thy mouth quickly stopt with earth. Ah, how soon can he take away that
that

To the Reader.

that airy difference between sleep and death ! He can wink thee into the other world , and look thee into the unquenchable Lake ; *By the breath of God they perish, and by the breath of his nostrils they are consumed,* Job 4. 8. If thou dependest altogether upon another man for thy livelihood, thou wouldst think he deserved thy service, and that it concerned thee to please him : O how highly doth it concern thee to worship and honor the Almighty God, in whose hand is thy livelihood, life, and everlasting weal or wo ! Ah, didst thou but know what perfections are in him, and how indispensable thy dependance is every minute upon him, thou wouldst wonder at thy folly and madness in slighting him, and make it thy principal business to glorifie and enjoy him.

In the next place tell me, *Is not thy Conscience convinced, That God is in all respects the best Master, his worship the best work, and his pay the best reward?* Hast thou not knocked many time at the Creatures door, entred in, sat down, and fed on such fare as it had to set before thee, and after all, gone away as empty and unsatisfied as thou camest ? Hast thou not found by experience, that the Creature keepeth a poor, pitiful house ; that they who run to it with heads full of hopes, return back with hearts full of heaviness ? And shall no learning teach thee ! Man, man, where is thy reason ! Hast thou no eyes to behold the rottenness of the Worlds ware, because its glazed over with gaudy Dyings ? Shall the sweet breath of this alluring Panther still bewitch thee, notwithstanding all his deformity and ugliness, vanity and emptiness, so as to get thee within his power, and destroy thee ? Dost thou not see hundreds before thine eyes of the Worlds chief favourites, whom she dandled on her knees, and was very fond of, hurried in haste into the other World, leaving all her gifts behinde them, and not a button the better for all her fondness and fooleries ? Didst thou never observe, how she leaveth her Lovers in the lurch, and like a false, deceitful friend, forsakes

Quest. 3.

To the Reader.

fakes them wholly in the time of their greatest extremity? *Man walketh in a vain shew, he disquieteth himself in vain; He returneth to his earth, and in that day his thoughts perish.* Psal. 39.8. and 146. As he that goeth to a Fair with a purse full of money, is devising and debating with himself how to lay it out (possibly thinking, that such and such commodities will be most profitable, and bring him in the greatest gain) when on a sudden a cut-purse comes and easeth him both of his money and cares how to dispose of it. Surely thou mightest have taken notice how some of thy Neighbours or Countreymen, when they have been busie in their contrivances, and big with many plots and projects how to raise their estates, and names, and families, were arrested by death in a moment, returned to their earth, and in that day all their gay, their great thoughts perished, and came to nothing. The Heathen Historian could not but observe, how *Alexander the Great*, when he had to carry on his great designs, summoned a Parliament before him of the whole World, he was himself summoned by death to appear in the other World; The Dutch therefore very wittily to expresse the Worlds vanity, picture at *Amsterdam* a man with a full blown bladder on his shoulders; and another standing by pricking the bladder with a pin, with this Motto, *Quam Subito, How soon is all blown down!*

Reader, it is impossible, if thou usest thy rational faculty, but thou shouldst be convinced of the truth of these things: *Why then dost thou spend thy strength for that which is not bread, and thy labour for that which will not satisfy?* O that I could invite and perswade thee to the most gainful trade: *Hearken unto me, and eat that which is good, and let thy soul delight it self in fatness.* If Religion were thy business, God would not serve thee as the World doth its servants: God is such a Master, that ten thousand Worlds to him are as nothing, yea less then nothing and vanity: He is a Master without exceptions, because he is an ocean of all (and nothing but) infinite perfections. His

Worship

To the Reader.

Worship must needs be the best work, because it is it self a reward. Thou canst not deny but the work of Saints and Angels in Heaven, is the best work by a thousand degrees that Creatures are capable of, or can possibly be exercised in; Truly their work and reward is the same, *to worshi? and enjoy the blessed God*. They who make Religion their business, have a taste beforehand of their future blessedness. Religion also bringeth in the greatest profit. The World payeth her servants in Gyphers and Counters, aery honors, a brutish pleasure, and fading riches, which are worth nothing; but Religion here in Figures and Pearls, which are worth thousands, the precious blood of Christ, the inestimable Covenant of Grace, and Eternal immediate communion with the Infinite God. Reader, if profit be the bait at which thou wilt bite, I will tell thee in a few words, how much Religion will be worth to thee: Truly two Worlds, not a farthing less. *Exercise thy self unto Godliness*: Godliness hath the promise of this life, and that which is to come, 1 Tim. 4. 7, 8. Ah, who would not work for thee, O King of Nations, when in doing of thy commands, there is such great reward! Friend, who would not cast his net into the waters of the Sanctuary, when he may be confident of such an excellent draught?

Once more, If none of these things move thee, I shall ask thee one question more, and then leave thee to thy choice, *What wilt thou do in a dying hour?* I say again, Reader, if Religion be not thy business now, *What wilt thou do when thou comest to dye?* Now possibly thou bearest thy self up with the streams of carnal comforts; but what will become of thee, when all these waters shall be dried up, and nothing of them seen but the mud of those sins which thou hast been guilty of, in the use, or rather abuse of them? Now thou canst do well enough (thou thinkest) without God and his Worship; but ah, what wilt thou do when thou comest to look into the other World! Alas, then thy brightest Sun of bodily
c lights

Quest. 4.

To the Reader.

delights will be clouded, thy freshest flowers will be withered, and thy greatest candles extinguished, and leave onely a stink behinde them: Believe it, death will search thee to the quick, and try to purpose what mettall thou art made of. When thou comest to lie upon thy sick bed, and thy wealth, and honors, & relations, and flesh, and heart, shall fail thee; what will become of thee, if God be not the strength of thy heart, and thy portion for ever? What will he do to look death in the face, upon whom the jealous God shall frown? We read in *Epiphanius* of a Bird called *Charadrius*, that being brought into the room where one lieth sick, if he look on the sick person with a fixed eye, he recovereth; but if he turn away his eyes from him, he dyeth. Friend, what a miserable condition will thy poor soul be in, when all thy friends and riches shall leave thee, and the blessed God himself shall not vouchsafe thee a good look, but turn away his face from thee? Surely thy disease will be unto *death eternal*. Thy friends may carry thy body to its grave for a time, but frightful Devils will carry thy soul to hell, to remain there for ever and ever: Religion indeed is like the stone *Chrysolampis*, which will shine brightest in the dark of death. The truly Religious may launch into the Ocean of Eternity, and sail to their everlasting harbor, as the Alexandrian ship came into the Roman haven with *top and top gallant*, with true comfort, and undaunted courage: Let death come when it will, he can bid it welcome. Death is never sudden to a Saint; no guest comes unawares to him who keepeth a constant table: But as when the day dawns to us in *Europe*, the shadows of the evening are stretched on *Asia*; so the day of their *Redemption* will be a long night of *destruction* to thee: That Jaylor who knocketh off their fetters, and setteth them at perfect liberty, will binde thee in chains of darkness, and hale thee to that dungeon of horror, whence thou shalt never come forth.

○ Reader, these are no jesting matters: I am confident

To the Reader.

dent as lightly now as thou thinkest of a Religious man, as if he were onely some singular and affected person (it may be thou canst hardly look on him but with a squint eye, or speak of him, but with a jeer) yet when thou comest to dye, thou wouldst give a thousand Worlds (if thou hadst them to give) for the least drop of his holiness, or the least crum of his happiness. Ponder these four fore-mentioned particulars, and thou canst not but think them weighty Questions: Do not, O do not dally or jest with them; for be confident, thou wilt finde them one day to be edged tools.

Possibly Reader, thou art one of them that hast heard these Sermons preached, and belongest to that Parish where Providence hath cast me: And then as I have a special relation to thee, I must beg of thee, as upon my bended knees, for the Lords sake, and as thou wouldst not have them brought in against thee at the dreadful day of judgement, that thou put the will of the Lord discovered therein, immediately into practice: *My hearts desire and prayer to God for thee is, that thou mightest be saved.* O that I knew what to do for thee, which might be effectual for that end! If thou wilt believe the blessed God, the way to the happiness in Heaven, is *to exercise thy self to godliness on Earth* there is no going into life, *but through the strait gate.* The Devil putteth old mens spectacles on young and old mens eyes, which cause them to think, that the way to Heaven is *broad and large*; when God himself hath told us, that it is *narrow, and few go in it.* I have acquainted thee in this Treatise, what is the price (not natural, but pactional) of Salvation; there must be *striving, labouring, fighting, using violence, a working it out with fear and trembling*, and God is resolved he will not abate the least mite. O that I could therefore prevail with thee, to set upon it in good earnest. I do not plead with thee for my self, but for thy own profit, that thou mayest be happy for ever; and shall I lose my labour? Neighbour, surely thou believest that these things

To the Reader.

things are not toys and trifles, but matters of infinite concernment; and wilt thou slight them? Alas, to be frying in Hell, or living in Heaven for ever, are of greater consequence then thy understanding can possibly conceive. The weight of these things hath so overburthened several persons mindes, that it hath made them distracted and mad; and canst thou trample them as dirt under thy feet, without any regard at all!

Because I would willingly be both faithful and helpful to thee, I shall earnestly in the name of the blessed God beseech thee, as thou wouldst leave these dying comforts, with a lively courage, to minde and practice these two particulars, without which thou canst never make Religion thy business.

Make sure that thy heart be thoroughly changed: That building which reacheth up to Heaven, must have a strong and sure foundation: If the Watch be not of the right make, it will never go true. He must live in the Spirit, who would walk in the Spirit. Natural bodies follow the tendency of that body which is predominant in them. Stones move downward, Fire upward, each would be at its Center; that which stoppeth either, offereth violence to it. So it will be with thee; thy life will be according to the tendency of thy heart; if that be carnal, and the flesh predominant, such will thy life be; if that be changed, and the Spirit be predominant in it, thy life will be spiritual also; if the Law of God be written in thy affections then, and not till then, it will be legible in thy conversation. O do not rest in Civility, Morality, Performances, Priviledges, or any thing short of renewing-grace. It is the heart by generation chiefly polluted, and it is the heart by Regeneration which must be purified, or thou perishest eternally. When an error is in the foundation of an house, it will not be mended by daubing or rough-cast, but must be pulled down, and built up anew: If any man be in Christ Jesus, he is a new Creature: Old things

The Epistle Dedicatory.

things are past away, and all things are become new, 2 Cor. 5. 17.

O Friend, consider, that by the irrevocable decree and sentence of the living God, *None shall be saved but those that are converted and renewed*; And for the sake of thy precious soul, give thy self no rest, till this change be wrought. I assure thee, it concerneth thee; for thine everlasting life or death dependeth upon it, 3 *John ver. 3.*

Mat. 18. 3. Heb. 12. 14.

Be much with God in Religious duties. Secret praying, reading and meditating, are great helps to piety. The bottom of a Christians building is underground, and out of the Worlds sight: The greatest part of that trade which a Saint drives with God, is unseen, and his returns are unknown to the world. Christ giveth his sweetest kisses and dearest embraces to his Spouse, when she is *alone*. *Jacob* met with the blessing when he had parted with his company, and wrestled singly with the *Angel of the Covenant*: *Bread eaten in secret, how sweet is it!* When God meeteth thy soul in a morning, or evening prayer, communion with his Majestie will be sweet to thee indeed.

Take heed of omission of duties in the Closet. The *Amalekite* had not eaten in three days who was nigh death. It is observed that the places under the *Line*, are not so hot, as some places at a further distance, because, though they have the beams of the sun falling perpendicularly to cause a more intense heat, yet the nights there being longer then in some other parts, the days are not so hot. When the nights are long, the days are very cold; when there are long omissions of duties, godliness will cool. Ah, didst thou but know what many a Saint hath gained by that hidden calling, I am confident thou wouldest mind it, what ever thou didst omit. Remember how often and earnestly I have urged thee to this duty. It is thy priviledge that though thou canst not every day have the showres of publick Ordinances, yet mayst thou have the watering-pots of secret duties to make thy soul fruitful. Let no day pass without thy morning and evening Sacrifices. Fasting is bad for some bodies, I am

sure

To the Reader.

sure to fast from spiritual food is exceeding injurious to thy soul.

He that runneth into enormities (as a Drunkard, or Swearer, or Adulterer, &c.) he *stabbeth* his soul; he that omitteth daily duties, he *starveth* his soul. Now what great difference is there between the death of the soul by *stabbing* and by *starving*. If thy soul dye eternally it will be little comfort to thee to plead that thou didst not drink or swear as others. O Friend, let no day pass without secret duties; if thou risest in the morning and followest thy calling all day, and liest down at night, and never desirest Gods company or askest his blessing, I would know wherein thou dost God more service then the Ox or Ass; For shame Friend, do not thus play the beast any longer.

I have in this Treatise endeavoured to assist thee by discovering the Nature and Necessity of making Religion thy business. I cannot but think that the Reasons which I have laid down for this duty will move any man, who is not resolved to make himself eternally miserable. It is no mean mercy that thou mayst adopt all thy natural and civil actions into the family of Religion; that though like cyphers they signifie nothing of themselves, yet having the figure of Godliness put before them, they may signifie much and stand for thousands. I shall Reader onely acquaint thee with some particulars which I treat of in the book, and then leave thee and it to the blessing of God. I am very large in directing thee about the immediate Worship of the Lord, as knowing that is of greatest weight and worth. No preparation can be too great for, No devotion can be too gracious in Religious Actions. Amongst many other Rites and Ceremonies of the Jews, it is related that before the doors of their Synagogues, they have an iron plate, against which they wipe and make clean their shoes before they enter, and that being entred they sit solemnly for a season, not once opening their mouths, but considering with whom they have to do. Truly Friend, it concerneth thee to be full of reverence when thou appearest solemnly in Gods presence.

Think

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Think of it, *He is a jealous God, and will not be mocked*; they that dally with him, undo themselves. Serious piety will abundantly profit thee; but careless service will highly provoke God. Spiders cobwebs may better be suffered in a Cottage than in a Kings Palace.

In the next place I proceed to Natural Actions, and then to Recreations; about both which thy care must be that they exceed not their bounds, and that they taste and savour of Religion. Mandrakes if duly taken, is good physick; but if immoderately, it casts into a dead sleep and congeales the spirits. It requireth much piety and prudence not to abuse those things whilst thou art using them; Satan catcheth many a soul with these baits, and then throweth them into the fire. But if Religion be thy business, that which is poison to others, will be nourishing food to thee.

After these I speak to Particular Callings, that they might be managed so, as not to be hurtful but helpful to our General Callings. I conclude the Book with Government of Families, wherein thou mayst learn that thy house must be dedicated to God. Religion in thy house must of necessity be minded, or the whole Family is cursed. The Naturalists observe of the Eagle, that building her nest on high she is much maligned by a venomous Serpent called *Parias*, which because it cannot reach to the nest, maketh to the windward and breathes out its poison, that so the air being infected, the Eagles young may be destroyed; but by way of prevention, the Eagle by a natural instinct keepeth a kind of *Agath-stone* in her nest, which being placed against the wind, preserveth her young. Satan the crooked Serpent is ever busie to poison the Air in thine house, and thereby to destroy thy self, servants and whole household; the only stone for prevention is to set up Religion. Neighbor, I have many a time pressed this duty upon thee, and I do again in the name of the blessed God charge thee, as thou wilt answer it at the Bar of Christ, that thou immediately set up the worship of God in thy Family. Thou knowest how many Sermons I preached from *Josh. 24. 15.* on this subject,

*Plin. Hist. lib. 3.
cap. 10.*

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Subject, all which ere long thou shalt give an account of; how inexcusable wilt thou be if after all those warnings thy Family be found in the number of them that call not on God! Good Lord, how dreadful will it be for thee to sink into hell with thy whole house on thy back!

And now Reader, whoever thou art, out of affection to thy precious soul and eternal salvation, let me prevail with thee not to use Religion as men do perfumes, refresh themselves with them whilst they have them, but they can well enough be without them, but to make it thy chief, and main and principal business. What shall I say to thee? Assure thy self, Religion will be thy best friend at last. O if thou hadst but the same apprehensions of it now which thou wilt have on a dying bed, and day of Judgement, thou wouldst make it thine only business; then Religion will be Religion indeed, & of infinitely more worth to thee than millions of worlds; All other things will then, like leaves in Autumn, fall from thee; but though all thy most loving friends will part with thee, Religion will walk with thee in the *valley of the shadow of death*; it will direct and refresh thee in the pleasant waters of life, and it will protect and comfort thee in those salt waters of sickness, and when thou passest the *Mare mortuum*, the *Sea of death*. When the world, in thy extremity will serve thee as the herd do a Deer that is shot, push thee out of their company. When thy wife and children will, like *Orpah* to *Naomi*, kiss thee, and take their leave of thee, Religion will, like *Ruth*, stick close to thee, *where thou goest it will go; where thou lodgest it will lodge; death it self shall not part thee and it.*

As the noble Grecian answered *Philip* when he asked him *Whether he was not afraid to die?* No, saith he, *for the Athenians will give me a life that is immortal.* Thou shouldst not need to fear death; for Religion will give thee a life that is immortal. As the old grave Counsellors told *Rehobam*, *Be thou a servant to this people this day, and they will be thy servants for ever.* So say I to thee, *Be thou but a faithful*

To the Reader.

faithful servant to Religion in this short day of thy life, and Religion will be thy servant to all eternity.

If thou art resolved to give thy self up to the service of this noble Mistris, possibly this Treatise may do thee some little service, by acquainting thee with her will, and directing thee in her work.

If in the perusal of it thou receive any profit, let God alone have the praise, and remember him in thy prayers, who is

Thine in the Lord,

George Swinnock.

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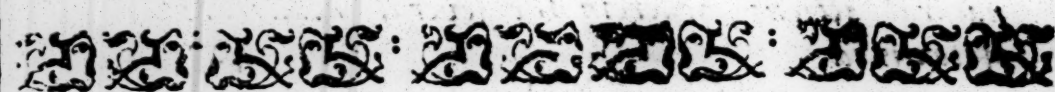
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Quarto's.

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Reader,



R Eader, the Authors absence from the Press hath occasioned many mistakes: Thy candor must excuse some false stops and comma's, and thy pen correct some verbal errors, or thou wilt hardly finde sense in some places.

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I TIM. 4. 7.

But refuse prophane and old wives fables, and exercise thy self unto godliness.

Exercise thy self unto Godliness.

CHAP. I.

The Preface and Coherence of the Text.



He unclean spring of ungodlines divideth it self (like the third African gulf) into two main cursed channels *Atheism* and *Superstition*. In one of which, all the children of men swim by nature, and very many, as the silly fish, down the streams of Jordan, till they descend
B into

*Plin. nat. hist.
lib. 5. cap. 4.*

into the *lake of Sodom*, the dead sea of hell, and perish. Which of these two passages are most fatal and perillous, seems worth our inquiry. The waters in the former stream are deepest; *Atheism* denieth the very being of God: But to prevent sinking in these waters, Nature her self hath provided some skin-deep bladders; for though there be many Atheists in practice, yet there be no Atheists in principles. The being of a Deity was so fairly written on the tables of mans heart at first, that though it be exceedingly blotted and blurred by the fall, yet it is still legible. Those Heathen, as *Caligula* and others who endeavoured to extinguish that *candle of the Lord*, which shewed them a *first cause*, or *being of beings*, could never accomplish it. It is a part of that Law which is written in all mens hearts, *Rom. 2. 15.* The * *Orator* could say, *That no Nation was so barbarous, as to deny the being of a God.* † *Tullus Hostilius*, third King of the *Romans*, who derided his Predecessor *Numas* sacrifices, saying, *That Religion did but effeminate mens mind*, did himself (as *Lactantius* in *Instit.* observes) worship the god *Fear*. Idolatry is a clear proof that all men beleive a Deity, otherwise they would never worship (not onely the Sun, as the *Masagetes*, but) dead men as the *Grecians*; whom their Governours would appoint, as the *Romans*; Cats, Dogs and Horses, as the *Aegyptians*, and any thing rather than nothing. *Though there be*, saith a learned Author, *Nations without Kings, without Laws, without cloaths, yet there are none without a God.* When man fell, this truth stood.

* *Cicer. de virtutibus et vitiis.*

† *Lactant. Instit. Episcop. lib. 1. cap. 1. quem nihil pudendum pudet, tamen Deum negare pudet. Mornæus de verit. Christi relig. c. 1.*

Idem ibid.

The

The waters in the latter stream are not so deep, but they seem more dangerous; for Nature is a friend to *superstition*, though an enemy to *Atheism*: It would give God some worship, but it must be in its own way. *Atheism* denieth the being of a Deity; *superstition* undermineth the authority of God. The *Atheist* would have no God, the *superstitious* would be his own God; his Will not Gods Word is the rule of his Worship. In this gulph, hath many a soul been swallowed up: The *Atheist* turneth to the *left hand*, the *superstitious* to the *right hand*, but he must turn to neither, that will keep his feet from evil, *Prov. 4. ult.*

The Text presenteth us with a caution against the poison of * *Superstition*, and propoundeth to us the golden *Medium* between the two extreams; *Avoid or refuse old wives fables, and exercise thy self unto godliness.*

* *Fabulosam doctrinam & prophetiam vocat eam que in ritibus & disciplina vite aliquid excogitat*

præter sacre scripture mentem, Huic opponit εὐσέβειαν hoc est veram rationem colendi deum. Aret. in loc. Suggendum est in disciplina morali μυσθὸν, fabulosum, hoc est quod speciem habet antiquitatis sed cum vero D i cultu non congruit. Idem. ibid.

The scope of the Apostle in this Epistle is to furnish *Timothy* with necessary directions for, and to fortifie him against the opposition he should meet with in the work of the Ministry.

In this Chapter *Paul* doth prophetically forewarn *Timothy* of, and practically forearm him against the Apostacy of the latter times.

In it first, the *Malady* is described, and 2. The *Remedy* is prescribed.

First, *The Apostacy is described.* 1. By the sure determination of it; the *Spirit speaketh expressly*, had it been doubtful, it need not have been so dreadful, but its certain, and therefore calls for the more caution.

2. By the season of it, *In the latter times.* When the world groweth old, it will dote and decline; when it comes to the bottom, it will run dregs. Its last days which should be best, will be its worst days

3. By the causes procuring it, *Seducing spirits, and Doctrine of devils*, Satan and his Emissaries will, like *Sampsons Foxes* carry firebrands abroad to set the world in a hellish flame.

Secondly, *The Remedy is prescribed*, in reference to himself.

Something he must forbear, *Refuse prophane and old wives fables*; If thou wouldst not swim down with the tide of those apostatizing times, take heed of steering thy course by prophane though ancient customs: Refuse them with scorn, reject them with anger; let thy spirit rise and thy stomach turn at the very sight of such sins. *One way to prevent Apostacy, is to refuse ungrounded antiquity.* The will of the Father of spirits, not the ways of the fathers of our flesh is to be the rule of our walking. It is well observed that God in no command but the second (which forbids his Worship in any way not appointed by his Word) threatneth to visit the sins of the fathers upon the children, because superstitious Worshippers are of all men most strengthened by the Traditions of their

Παπιδ.
Rejice Piscat.
Bera.
Excommunicat.
alii.

their Fathers. They will tell us. *Shall we be wiser then our Fathers.* Now because they are resolved to sin with their Fathers, God is resolved they shall suffer for their Fathers. They that will follow their forefathers in sin, for ought I know must follow their forefathers to hell. If *Timothy* would not share in others declensions, he must forbear others traditions, *Refuse prophane and old wives fables.*

Something he must also follow after, *Exercise thy self unto godlines*: This is the special help which the skilful phylician appointeth his beloved patient in those infectious times to preserve his soul in health. As a pestiferous air is very dangerous to the body, yet for a man to get, and make it his work to keep a sound constitution will be an excellent means to prevent infection: So an Apostatizing place or people is very dangerous to the soul (spiritual diseases are more catching and killing then corporal) but a spiritual habit of a real sanctity, with a constant care to continue and increase it, will be a soveraign means to preserve it in safety. Bodies without life quickly corrupt and become unsavory; not so living creatures: Running waters are sweet and clean, when standing ponds putrifie and abound in vermine. He that is ever trading and thriving in godliness need not fear that he shall prove a bankrupt: *Carts overthrow not going up hill.*

Timothy is considerable in his twofold capacity.

I. *As a Minister of Christ*, or in his particular calling

Non tantum sa-
na doctrina, sed
etiam pia & re-
ligiosa vita mi-
nistri verbo opus
est Beza in
loc

calling, in this respect he must exercise himself to godliness. A *Pastor* must not onely some days give *precepts*, but every day give a *pattern* to his people, he must not onely ὁρδομεῖν, but also ὁρδομεῖν not onely divide the word rightly, but also *order his conversation aright*. He must as *Nazianzen* said of *Basil*, *thunder in his doctrine, and lighten in his life*. Singular holiness is required of those that minister about holy things; as *Painters*, they must teach by their hands, by their lives, as well as by their lips.

Matt. 5 13 14,

Greg in 1. cap.
10b.

Ministers must exercise themselves to godliness, that is, do their *duties* with the greatest diligence. They are sometimes called the *Salt of the earth*, because they must waste themselves to prevent corruption in others. Sometime *the light of the world*, they must consume themselves to direct others in the way to heaven. *Gregory* observeth that the Spirit of God appeared in two shapes, in the shape of a *Dove* signifying innocency, in the shape of *Fire* signifying activity. The zeal of Gods house (not the rust of idleness) must eat the Minister up; he must be a burning shining light; if ever he would thaw the frozen hearts of his hearers, our *Chappels* must not be turned into *Chappels of ease*; Christ neglected his food, spent his strength, wrought so hard that he was thought to be beside himself. We are called *Fishers, Labourers, Souldiers, Watchmen*, all which are laborious callings. We are compared to *clouds*, the *clouds of the earth* lye still, but the *clouds of heaven* are ever in motion, and dissolve themselves to refresh others.

Quicquid dicit
Lutherus quic-
quid scribit id in
asinas, p. et al.
& misericors re-
linquit aculos
in cordibus ho-
minum Melch.
Adam. in v. t.
Luther.

But

But alashow many fleece their flocks, but never feed them, as if their Benefices were *Sine cures*. The Green-sickness is the maids, and laziness many Ministers disease: Who is instant in season and out of season? It was a notable speech of Boniface the Martyr, to one that asked him, whether it was lawful to give the Sacramental wine in a wooden cup. *Time was, when we had wooden cups and golden Priests, but now we have golden cups and wooden priests.*

Sacerdotum nomina accepimus non ad quietem sed ad laborem ut inveniamur in opere quod faciamur in nomine Greg. l. 4. ep. 8.

CHAP. II.

The opening of the Text and the Doctrine.

2. **T**imothy is to be considered as a member of Christ, or in his general calling; and so this Exhortation belongs to every Christian.

In it we may observe these three parts.

1. The act, *Exercise*.
2. The subject of that act, *Thy self*.
3. The object about which it was to be conversant, *Unto godliness; Exercise thy self unto godliness.*

I shall briefly open the terms in the Text, and then lay down the Doctrinal truth.

Exercise] The word signifieth, *strip thy self naked*; its a metaphor from Runners, or Wrestlers, who being to contend for the prize, and resolved to put forth all their strength and power, lay aside their cloaths which may hinder them, and then

ὑποταξέ. exercet semetipsum ad pietatem qui diligenter in ambulatione huius quibus deus servitur. Est. in loc.

The opening of the Text and the Doctrine.

then bestir themselves to purpose; as if Paul had said, *O Timothy, let godliness be the object of all thy care and cost. Follow thy general calling with the greatest industry; pursue it diligently, do not loiter but labour about it: lay aside what may hinder, lay hold of what may further, and mind it as the main and principal work which thou hast to do in this world.*

σταυρω

Thy self] A Christians first care must be about his own spiritual welfare. Religion commands us to be mindful of, and helpful to our neighbours and relations; The *sun* rayeth out his refreshing beams, and the *spring* bubbleth up her purling streams for the good of others. Fire in the chimney warmeth the whole room, but it is burning hot on the hearth. Grace in a Saint will make him useful to sinners, but chiefly (though not solely) to his own soul. *Timothy, be not like a burning glass to put others into a flame, whilst thou thy self remainest unfired, but work hard to exalt holiness in thine own heart: Exercise thy self.*

verbum iudicium
Verum & rectum
dei cultum
significat maxi-
me sacris scrip-
turis Hebraea
phrasi timor do-
mini vocatur.
Sensus interp.
iustitiam vo-
cat. Est in
loc.

Unto godliness] Godliness is taken in Scripture either *strictly* or *largely*.

1. *Strictly*, and then it includeth onely the immediate worship of God, or obedience to the First Table, and is distinguished from righteousness, *Tit. 2. 11, 12.* so ungodliness is distinct from unrighteousness, *Rom. 1. 18.*

2. *Largely*, And then it comprehendeth our duty to our neighbour, as well as to God, and obedience

obedience to the Second as well as the first Table, so righteousness is religion, and in our dealings with men we may do our duty to God ; its taken thus, 1 *Tim.* 6. 6. and in the Text. The good Husbandman makes no balks in the field of Gods precepts. *Timothy* must make it his trade to pay God and men their due. He must not like the Pharisees seem as tender of the First Table as of the apple of his eye, and trample the second as dirt under his feet ; they prayed in Gods house all day, to prey upon the widows house at night ; nor as some (whom the world call honest men) who will not wrong their neighbours of the least mite, and yet wickedly rob God of many millions ; they steal from him both time and love, and trust and bestow them on earthly trifles ; the bird that will flye well must use both wings ; the Waterman if he would have his boat move rightly, must ply both oars ; the Christian if he would make anything of his heavenly trade must minde both Tables.

The Truth that I shall draw from the Text is this,

That Godlinesſ ought to be minded, as every ones main and principal busineſſ. Exercise thy self unto godlinesſ.

Religion must be our cheif occupation. The great Trade that we follow in this world, must be the Trade of Truth.

It is observable, that the more noble and singular a being is, the more it is imployed in a suitable working. God who is the highest in perfecti-
ons, is not onely the holiest but the most con-

stant and diligent in his operations. *Hitherto my Father worketh and I work, Job. 5. 17.* His work indeed is without weariness, his labour without the least lassitude (as they say of Heaven *Cæli motus quies*) all Gods working days are *Sabbaths*, days of rest; but he is a pure act, and he is every moment infinitely active from and for himself. Angels are next to God in being, and so are next to him in working. They do God the most service, and they do him the best service; they serve God without sin, and they serve him without ceasing; he *makes his Angels spirits, and his Ministers a flame of fire, Heb. 1. 7.* spirits are the most active creatures with life, fire is the most active creature without life, a flame is the most operative part of the fire: Thus active are Angels in working for God. Some by *fire* understand lightnings, by *spirits*, winds. As winds and lightnings presently pass through the earth, so Angels presently fulfil Gods holy Will.

Now as he hath given man a more excellent being, then the rest of the visible world, so hath he called him to follow after and abound in the most excellent work. God hath appointed contemplation or vision to be mans reward in heaven. *To see God as he is, and to know him as he is known of him*; but service and action to be his work on earth, to *exercise himself to godliness*.

Some read that, *Job 5. 7.* thus, *Man is born to work as the sparks flie upward.* Indeed it is the decreed lot of all mankind to labour. *Adam* was called to industry in his state of innocency, *Gen. 2. 15.* and since

Since mans fall, his work which was before his pleasure, is now his punishment, if he eat not his bread in the sweat of his brow or his brains, he steals it: He that like a body-louse lives upon others sweat, is like *Jeremiahs* girdle good for nothing. But the main work which God commandeth and commendeth to the children of men, is to glorifie him upon earth, by *exercising themselves to godliness*. This is Gods precept, and this hath been the Saints practice: This is Gods precept, *Work out your salvation with fear and trembling, Phil. 2. 12.* In which words we have the Christians end, *eternal life, Salvation*; and the means to attain it *diligent labour, work out your salvation*; he had need to labour hard that would attain Heaven. Godliness must be not παράρρηον, his *by-busines*, but τὸ ἐργον, his *main busines*. The Jews have a proverb (alluding to Manna, which was to be gathered the sixth day for the seventh, because on the seventh none fell from heaven) *He that gathereth not food on the Sabbath eve, shall fast on the Sabbath day.* Intimating thereby that none shall reign in Heaven but such as have wrought on earth.

This hath been the Saints practice, *Our conversation is in heaven, Phil. 3. 18.* Though our *habitations* be on earth, yet our πάλτευμα, our *negotiation* is in heaven. As a Merchant that lives in *London* drives a great trade in *Turky*, or the remotest part of the *Indies*: So *Paul* and the Saints traded and traffiqued afar off in the other world above, even when their abodes were here below.

Non est panis
cujusquam pro-
prius, nec sum-
mi quidem re-
gis nisi strenue
laboret in voca-
tione sua. Rol.
1 Theff. 3, 6.

Non dicit ἐργά-
ζεσθαι, opera-
mini sed κατὰ
ἐργασίαν, acura-
te magnoq; cum
studio operami-
ni, cum multa
diligentia & so-
licitudine per-
gite vestram o-
perari salutem.
A Lapid. in
Phil. 2.

Godliness was their business ; Christianity was minded and followed as their principal trade and calling : It is the calling of some, to plough, and sow, and reap : The Christian makes and tollows it as his calling, to *plough up the fallow ground of his heart, to sow in righteousness, that he may reap in mercy, Hos. 10. 12.* The trade of others is to buy and sell ; the godly man is the wise Merchant trading for goodly pearls, that sells all to buy the field where the pearl of great price is, *Matth. 13. 43.*

For the Explication of this Truth, *That religion or godliness ought to be every ones principal business,* I shall speak to these three things :

First, *What Religion or godliness is.*

Secondly, *What it is for a man to make Religion his business, or to exercise himself to Godliness*

Thirdly, *Why every Christian must mind Godliness as his main business.*

CHAP. III.

What Godliness is.

FOR the first, what Religion is. The derivation of the word, will somewhat help to the explication of the thing, the Latin word *Religio* from which our *English* word comes, Some derive a *Relegendo*, because men by serious reading come to be Religious, grace sometimes findeth a passage through the sight into the soul. The eye (as in *Augustin*

*Cicero. lib. 2. de
natur. deor.
Zeno. lib. 1. de relig.
cap. 13.*

stin and Junius) hath affected the heart, *Zanchy* derives it a *Religendo*, or rather a *re-eligendo* from choosing again, or a second time, because a Religious person chuseth God for his chiefest good and portion. His first choice was carnal of the flesh and the creature but his second choice is spiritual of God and Christ, and this choice is Religion. *Austin* and *Lactantius* (to whom I rather incline) derive it a *Religando* from binding or knitting, because it is the great bond to joyn and tie God and man together. As the parts of the body are knit to the head, by the nerves and sinews, so man is knit to God by Religion. Sin and irreligion separate God and man asunder, *your iniquities have separated between you and your God*, *Isa.* 59. 2. Godliness and Religion unite God and man together, *I will dwell in them and walk in them, and I will be their God, and they shall be my people.* *2 Cor.* 6. 16: Atheism is a departing or going away from God, *Eph.* 4. 18. *Heb.* 3. 12. Religion is a coming or returning unto God, *Heb.* 10. 22. *Jer.* 3. 1. The great misery of man by *his fall*, is this, *He is far from God*; And the great felicity of man by *favour*, is this, *He draweth nigh to God*, *Psa.* 73. 2. ult. *Jam.* 4. 8. Irreligion is a turning their backs upon God, but Religion is a seeking the face of God, and a following hard after him, *Psa.* 2. 3. *Psa.* 27. 8. *Psa.* 63. 8. By ungodliness men *wander and deviate* from God, by godliness men *Worship, and are devoted* to God, *Psa.* 119. 150 and 38. *verses.*

The Grecians call it *Θεοφιλία*, *Beza* thinks, from *Orpheus* a *Thracian*, who first taught the *Mysteries* of

Aug. Tom. 1. lib. de vera relig. Lact. lib. 4. Divin. instit. c. 18.

Beza in Col. 2. 18

Ab in bene vel
recte & si quous
colo.

of Religion among his Countrymen. The word in the Text is *Evangelia*, which in a Word signifieth right or straight worship, according to which I shall describe it thus.

Godliness is a Worshipping the true God in heart and life, according to his revealed Will.

In this description of Godliness I shall observe four parts. First, The Act, it is a *Worship*. Secondly, The Object of this Act, *the true God*. Thirdly, The Extent of this Worship, *in heart and life*. Fourthly, The Rule, *according to his revealed Will*.

Cultus religiosus
est obsequium
supremum illi
soli debitum qui
est principium
& autor tam
creatio is quam
beatificationis
nostre Daven.
Determ.

Cultus corporis
& cultus consci-
entia.

First, For the Act, *Godliness is a Worship*; *Worship* comprehends all that respect which man oweth and giveth to his Maker, it is that service and honour, that fealty and homage, which the creature oweth and tendereth to the fountain of his being and happiness; it is the Tribute which we pay to the King of Kings, whereby we acknowledge his Sovereignty over us, and our dependance on him. *Give unto the Lord the Honour due unto his Name, Worship the Lord in the beauty of holiness*, Psa. 29. 2. To Worship God is to give him the Glory which is due to him; It is a setting the Crown of Glory on Gods Head, *to render him due honour, is true Holiness*; To deny this is Atheisme and Irreligion. All that inward reverence and respect, and all that outward obedience and Service to God, which the word injoyneth, is included in this one word *Worship*.

This Worshipping God, is either external or internal, God is to be worshipped with the body, *Joshua* fell on his face and Worshipped, *Josh. 5. 14.*

Moses

Moses bowed his head and Worshipped, *Exod.* 4. 32. *Jesus* lifted up his eyes to Heaven and Prayed, *Joh.* 17. 1. *David* lifted up his hands to God, *Psa.* 63. 4. The bodies of Saints shall be glorified with God hereafter, and the bodies of Saints must glorify God here, *Phil.* 3. 21. *Rom.* 12. 1.

Inward worship is sometimes set forth by loving God, *Jam.* 2. 5. sometimes by trusting him, *Psa.* 16. 1. sometimes by delighting in him, *Psa.* 37. 3. sometimes by sorrow for offending him, *Psa.* 51. 3. because this Worship of God (as one peice of gold containeth many peices of silver) comprehendeth all of them. All the graces are but so many links of this golden chain. As all the members of the natural body are knit together, and walk always in company, so all the parts of the new man are joyned together, and never go but as the *Israelites* out of *Egypt*, with their whole train; If there be one Wheel missing in a Watch, the end of the whole is spoiled; if one grace should be wanting in a Saint, he would be unfainted. There is a concatenation of graces, as well as of moral vertues. Those that Worship God give him their hottest love, their highest joy, their deepest sorrow, their strongest faith, and their greatest fear, as *Abraham* gave *Isaac*, he gives God all.

What *Moses* calls *fearing God*, *Dent.* 6. 13. our Saviour quoting, calls *Worshipping God* (*Mat.* 4. 9, 10.) by a *Synecdoche*, because the former is both a part and a sign of the latter. As when the guard are watching at the Court gate, or on the stairs, and examining those that go in, its a sign the King
is.

is within, so when the fear of God stands at the door of the heart, to examine all that go in, least the Traytor Sin should steal in slyly, its a sign that *God is within*, that he sits upon the Throne of the soul and is worshipped there.

Secondly, The Object, *the true God*. All Religion without the knowledge of *the true God*, is a meer notion, a very empty nothing, Divine Worship is one of the chiefest jewels of Gods Crown, which he will by no means part with, God alone is the Object of the godly mans worship, *Exod.* 20. 2. His *hope* is in God, *Psa.* 39. 7. his *dependance* is on God, *Psa.* 62. 8. His *dread* is of God, *Psa.* 119. 122. His *love* is to God, *Psa.* 18. 1. God is the onely object of his *prayers*, *Psal.* 5. 3. and 44. 20. and of God alone are all his *praises*, *Psal.* 103. 1. God alone is to be worshipped, because he alone is worthy of worship; *Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things*, *Rev.* 4. 11.

To hold any thing in opinion, or to have any thing in affection for God which is not God, is Idolatry; to worship either men, as the *Samaritans* did *Antiochus Epiphanes*, (stiling him the mighty God) or the host of Heaven, as the *Ammonites*; or the Devil, as the *Indians*; or the Belly, as the *Glutton*; or Riches, as the *Covetous*; or the Crois, as the *Papist*, is unholiness.

There is a civil worship due to men, *Gen.* 48. 11. but sacred worship is due onely to God; and he is a jealous God, who will not give his glory to strangers, nor his praise to images.

The

Cave ne quicquam vel mente agnoscas vel corpore colas nisi Deum, propter me leniam Deum tuum. Calv. in 1. mand.

The Heathen worshipped several gods, the *Assyrians* worshipped *Belus*; the *Tyrians*, *Baal*; the *Athenians*, *Diana*; the *Samians*, *Juno*; the *Lemni-ans*, *Vulcan*; the *Moabites*, *Chemosh*; the *Syrians* *Rimmon*; the *E Kronites*, *Baalzebub*; the *Babylonians*, *Bell*; those Infidels, as one observeth well had their *Deos mortuos*, Idols; *mortales men*; *mortiferos Lusts*: therefore its considerable that when the Apostle speaketh of the Gentiles, during the time of their unregeneracy, whilst they served false gods, he saith, they lived *without God*, Eph. 2.11. False gods are no Gods; an Idol is nothing. 1 Cor. 4.8.

Thirdly, The extent, *In heart and life*: Godliness is the worshipping God in the *inward motions* of the heart, and the *outward actions* of the life; where the spring of the affections is clear, and the *stream* of the conversation runs clear, there is true godliness; the Egyptians of all fruits would make choice of the *Peach* to consecrate to their goddess, and they gave this reason for it, because the fruit thereof resembleth an heart, and the leaf a tongue. As they gave heart and tongue to the false god, we must to the true God. Heart-godliness pleaseth God best, but Life godliness honours him most; the conjunction of both make a compleat Christian. In a godly mans heart, though some sin be left, yet no sin is liked; in his life, though sin may remain, yet no sin reigns: His heart is suitable to Gods Nature, and his life is answerable to Gods Law; and thence he is fitly denominated a *Godly man*.

What Godliness is.

In heart, Hypocrisie is a practical Blasphemy; I know the blasphemy of them that say they are Jews and are not. Gods eye taketh most notice of the jewel of spiritual devotion; the eyes of men, of the cabinet of outward adoration. My son give me thy heart, saith God, Pro. 33. 26. The Heart is the King in the little world, Man; which giveth Laws both to the inward powers, and outward parts, and reigneth and ruleth over them at pleasure.

*The life of Godliness lyeth much more in the heart then in the life; and the Saints character is from their inward carriage towards God, they worship God in the Spirit, Phil. 3. 3. A great French Peer is called *le bon Chrestien, the good Christian*, because they say it is never rotten at the core; *God is a Spirit, and he will be worshipped in spirit and in truth*, Joh. 4. 24. *In truth*, that is scripturally, opposite to the inventions of mens heads: *In Spirit*, that is sincerely, opposite to the dissimulation of mens hearts. The deeper the belly of the Lute is the pleasanter the sound; the deeper our worship comes from the heart, the more delightful it is in Gods ears.*

And Life-godliness, as it sets God on the Throne of the conscience, so it walks with God in the conversation. Though the spiritual (as the natural) life begin at the heart, yet it doth not end there, but proceeds to the hands; the same water appeareth in the Bucket which is in the Well. As when the heart is like a dunghil full of filth, it sends forth a noisom and unfavoury stench in the life; so when the heart is like a box of musk, it perfumes and sends

sents the tongue, and eyes, and ears, and hands, and whatsoever is near it with holiness: Worship is called the name of God, *Pf.29.* and worshipping, a praising him, *2 Chron.7.3.* Because as a man by his name, so God by his worship is known in the world; and those that worship him in their practices, do before the eyes of the world give him praise.

Fourthly, The Rule, *according to his revealed will* Every part of Divine Worship, must have a Divine Precept. As the first Command teacheth us what God is to be worshipped, so the second Command teacheth in what way he will be worshipped. The Tabernacle and all the instruments thereof, yea the very snuffers and ash-pans were to be made exactly according to the pattern in the mount, *Exod.25.40. Heb.8.5.* Typifying that all the exercise of worship used by the Church, whether in Doctrine or Discipline, must be conformed to the written Word, *Gal.1.8.* Our Religion must be not onely rational but regular; our worship must be both universal and canonical, *καὶ ὅσοι τὰ κανόνι τέτρω σιγήσουσιν, Gal.6.16.* *As many as walk according to this canon, or rule, peace be unto them.* The Saints service must be Word-service, *λογικὴ λατρεία, Ro.12.1.* so the word is rendred by our Translators, *1Pet.2.2. λογικὸν ἄδολον γάλα, the sincere milk of the Word.* The institutions of Christ, not the inventions of men are the-rule of worship. Our work is not to make Laws for our selves or others, but to keep the Laws which the great Prophet of his Church hath taught us: that coyn of worship which is currant

Traditioni humana nomen religionis applicant, ut religio appellatur, cum sit sacrilegium quia quod contra auctorem est sacrilegium mente inventum est Amb. in Col. 2.

Nihil adeo offendit hominum mentes ut simplicitas divinorum operum, Tertul.

The second commandment bindes to the true worship of the true God, which is only as himself commandeth and by the means, rites and services which he ordaineth.
4 in sw Arrow. against Idols cap. 1.

amongst us must be stamp't by God himself. We are to be governed as the point in the compass, not by the various winds (the practices of former ages, or the fashion: of the present generation which are mutable and uncertain) but by the constant heavens. Our devotion must be regulated exactly according to the Standard of the Word. It is Idolatry to worship a false god, or the true God in a false manner.

Men indeed are no sooner pluckt out of the *pit of Atheism*, but they presently climb the *high places of Superstition*, delighting to go from one extreme to another. As a gay suit of apparel, so the service of God in a gaudy dress, is most taking with carnal eyes. I have read of a Popish Lady in *Paris*, that when she saw a glorious procession to one of their Saints, cryed out, *Oh how fine is our Religion beyond that of the Huguenots, they have a mean and beggarly religion, but ours is full of bravery and solemnity.* But as Heraulds say of a coat of Arms, if it be full of gays and devices it speaks a mean descent; so truly that manner of worship which is mingled with mens inventions, speaks its descent to be mean; namely, from man. *To the Law and to the Testimonies, if they speak not according to this, it is because there is no light in them, Isa. 8. 20.*

Such may serve God with more pomp then others, but I am confident they serve him to less profit then others. *In vain do they worship me, teaching for doctrines the commandments of men, Matth. 15. 9.* their worship is in God's account no worship,

ship; they who made Temples, Altars and Ceremonies of their own heads, thought that they had remembred God, but he tells them plainly that they had forgotten him, *Hof. 8. 11, 13, 14.* Men manifest abundance of arrogancy in undertaking to prescribe newer and neater ways of worship then God himself, as if they excelled his Majesty in wisdom; but little do they think how exceedingly by such practices they provoke him to fury, *Ezek. 8. 3, 4, 5, per tot. Ezek. 43. 8.* *In their setting of their thresholds by my thresholds, and their posts by my posts, they have even defiled my holyness by the abominations which they have committed; wherefore I have consumed them in mine anger,* *so Ezek. 6. 9. 2 Chron. 7. 20.*

Will-worship

CHAP. IV.

What it is for a man to make Religion his busiⁿess, or to exercise himself to Godliness

I Proceed to the second particular promised, is to shew what it is for a man to exercise himself to *Godliness*. It implyeth these three things.

First, *To give it the precedency in all our actions;* that which a man maketh his business he will be sure to minde, whatsoever he omits. A good Husband will serve his shop before his sports, and will sometimes offer an handsom & warrantable kind of disrespect

disrespect to his friends, that his calling may have his company; he will have some excuse or other to avoid diversions, and force his way to his trade through all opposition, and all because he makes it his business: He that makes Religion his business, carrieth himself towards his general, as this man doth towards his particular calling: In his whole life he walks with God, and is so mannerly and dutiful as to give God the upper hand all the way. He knoweth that his God must be worshipped, that his family must be served, and that his calling must be followed (for Religion doth not nullifie, onely rectifie his carriage towards his earthly vocation) but each in their order, that which is first in regard of excellency, is first in regard of his industry. He is not so unnatural as to serve his cattle before his children, nor so Atheistical as to serve his body and the world before his soul and his Saviour. He is so sensible of his infinite ingagements to the blessed God, that he alotteth some time every day for his religious duties, and he will be sure to pay God home to the utmost of his ability whosoever he compounds with or pays short.

As he saile along through the tempestuous sea of this world towards his eternal Haven of rest, he hath many temporal affairs in his company, but he is specially careful that they keep their distance, and strike sail through the whole voyage. If his worldly-businesses offer, like *Hagar*, to juttle or quarrel for preheminance with their superior, *Religion*, he will if possible chide them, into subjection and

and cause them to submit ; but rather cast them out, then suffer them to usurp Authority over their Mistris.

He that minds Religion by the by , will if other things intervene , put it back , and be glad of an excuse to wave that company, to which he hath no love ; nay he doth in the whole course of his life, prefer his Swine, as the *Gadarens*, before his soul; set the Servant on Horse-back , and suffer the Master to go on foot. His voice to Religion is like the *Jews* to the poor man in vile Rayment ; *stand thou there , or sit thou here under my foot-stool* ; and his words to the World , are like theirs to the man in goodly apparel , *Come up hither , or sit thou here in a good place*, James 2. 2, 3. He doth like *Jacob*, lay the right hand of his care and diligence upon the *youngest Son*, the body ; and the left hand upon the *first born of the soul* ; That which was *Esaus* curse is esteemed by him as a blessing , *that the Elder serves the Younger* ; He is so unwise as to esteem lying vanities before real mercies ; often so unworthy , as to forget *God*, whosoever he remembreth ; and so uncivil at best , as to give *God* the Worlds leavings, and to let the Almighty Creator Dance attendance till he pleaseth to be at leasure. If he be in the midst of his devotion, he makes an end upon the smallest occasion, and is like the *Patriarch* , who ran from the Altar when he was about his Office , to see a Fole new fallen from his beloved Mare.

Plut.

But every Saint like *solomon* first builds an house for *God* , and then for himself. Whoever be displeased,

pleased, or whatever be neglected, he will take care that God be worshipped; *Abrahams* Steward, when sent to provide a Wife for *Isaak*, though meat were set before him, refused to eat till he had done his errand, *Gen.* 24. 33. Godliness is the errand about which man is sent into the World, now as faithful servants we must prefer our Message before our meat, and serve our Master before our selves.

He that makes godliness his business, gives it the first of the day, and the first place all the day. He gives it the first of the day; Jesus Christ was at prayer, *a great while before day*, *Mark* 1. 35. *Abraham rose up early in the morning to offer Sacrifice.* *Gen.* 22. 1. So did *Job* 1. and 5. *David* cryeth out O God, my God, early will I seek thee, *Psa.* 63. 1. *In the morning will I direct my prayer to thee, and look up*, *Psa.* 5. 3. The *Philistines* in the morning early offered to their God *Dagon*. The *Persian Magi* worshipped the rising Sun, with their early hymns, The Saint in the morning waits upon Heavens Majesty. As soon as he awakes, he is with God, one of his first works when he riseth, is to ask his Heavenly Father Blessing. Like the Lark he is up early, singing sweetly the praise of his Maker, and often with the Nightingale late up, at the same pleasant tune.

He finds the morning a greater friend to the Graces, then it can be to the *Muses*. Naturalists tell us that the most orient pearles, are generated of the *Morning dew*. Sure I am, he hath sweet communion with God in morning duties.

Reader,

Reader, Let me tell thee, if Religion be thine occupation, thy busines, God will hear from thee in the morning, one of the first things after thou art up will be to fall down and worship him. Thy mind will be most free in the morning, and thine affections most lively (as those strong waters are fullest of spirits which are first drawn) and surely thou canst not think but that God who is the best and chiefest good, hath most right to them, and is most worthy of them.

As a godly man gives religion the precedency of the day, so he gives it the precedency in the day; The *Jews* (some say) divide their day into *prayer*, *labour* and *repast*, and they will not omit prayer, either for their meat or labour. Grace (as well as nature) teacheth a godly man not to neglect either his Family or body, but it teacheth him also to prefer his soul, and his God before them both. *Seneca* though an Heathen, could say, I am greater, and born to greater things then to be a drudge to, and the slave of my body. A Christians Character, is that he is not carnal, or for his body, but spiritual, or for his soul, *Rom. 8*. It was a great praise which *Ambrose* speaks of *Valentinian*, *Never man was a better servant to his Master, then Valentinians body was to his soul*.

This is the godly mans duty, to make Heaven his Throne, and the Earth his foot-stool. Its the exposition which one gives upon those words, *subdue the Earth, Gen. 1. 28*. that is thy body, and all earthly things to thy soul. Our earthly callings must

E

give

give way to our Heavenly, we must say to them as Christ to his Disciples. *Tarry you here while I go and pray yonder*, and truly godliness must be first in our Prayers, *Hallowed be thy Name, thy Kingdom come*, before, *give us this day our daily bread*; and first in all our practices *seek first the Kingdom of God, and the righteousness thereof, and all other things shall be added to you.* Mat. 6.

33.

Secondly, to make Religion ones business, containeth *to pursue it with industry, in our conversations.* A man that makes his calling his business, is not lazy but laborious about it, what pains will he take? what strength will he spend? how will he toil and moil at it early and late? The Tradesman, the Husbandman, eat not the bread of Idleness, when they make their callings their business; if they be good Husbands, they are both provident to observe their seasons, and diligent to improve them for their advantage, they do often even dip their food in their sweat, and make it thereby the more sweet. Their industry appears in working hard in their callings, and in improving all opportunities for the furtherance of their callings.

1. Thus he that makes Religion his business, is industrious and laborious in the work of the Lord. The heart of his ground, the strength of his inward man, is spent about the good corn of Religion, not about the weeds of earthly occasions. He makes hast to keep Gods Commandements, knowing that the lingring lazy Snail is reckoned among unclean creatures, *Levit. 11. 30.* and he is hot and

and lively in his devotion, knowing that a dull, drou-
sie Ass (though fit enough to carry the image of *Iſis*
yet) was no fit sacrifice for the pure and active God,
Exod. 13. 13. He giveth God the top, the cheif, the
cream of all his affections, as seeing him infinite-
ly worthy of all acceptation: He is not *slothful in*
business, but fervent in spirit, when he is serving the
Lord, *Rom. 12. 11.* He beleiveth that to fear God
with a secondary fear, is *Atheism*; that to trust
God with a secondary trust, is *Treason*; that to ho-
nour God with a secondary honour, is *Idolatry*;
and to love God with a secondary love, is *Adultery*;
therefore *he loveth* (and he feareth, and trusteth,
and honoreth) *the Lord his God, with all his heart,*
and with all his soul, and with all his strength, Mat. 22.
36, 37. His love to God is a labour of love, as strong
as death, the coals thereof are coals of *Juniper*,
which do not onely burn long (some say twelve
moneths together) but burn with the greatest
heat. His measure of loving God is without mea-
sure.

The *Samseans* in *Epiphanius* were neither Jews,
Gentiles nor Christians, yet preserved a fair cor-
respondency with all: An Hypocrite is indifferent
to any, never fervent in the true Religion.

It is reported of *Redwald* King of the *East Sax-*
ons, the first Prince of this Nation that was bapti-
zed, that in the same Church he had one Altar for
the Christian Religion, another for the Heathenish
Sacrifices. The true Beleiver doth otherwise, he that
makes Religion his work, gives God the whole of
his heart without halting and without halving.

*Et quod pigrum
& tardum an-
il u. est.
charm.*

Cambd Britan.

*Inuit certa-
men & quasi
luctum cum deo
ipso. Epist. 12. v.
in loc.*

Set him about any duty, and he is diligent in it. In prayer, he laboureth in prayer, Col. 4. 12. he cryeth to God, 1 Sam. 7. 9. he cryeth mightily, Jonah 3. 8. he poureth forth his soul, Lam. 2. 19. he strives in supplication with God, Rom. 15. 30. stirs up himself to lay hold on God, Isa. 27. 5. and even wrestleth with Omnipotency, Gen. 32. 14. When the mill of his prayer is going, his fervent affections are the waters that drive it. There is fire taken from Gods own Altar (not the ordinary hearth of Nature) and put to his incense, whereby it becomes fragrant and grateful to God himself. His fervent prayer is his key to Gods Treasury, and his endeavour is that it rust not for want of use. When he goeth to the Sacrament he is all in a flame of affection to the Author of that feast: With desire he desireth to eat of the Pasover. He longs exceedingly for the time, he loveth the Table; but when he seeth the Bread and Wine, the wagons which the Lord Jesus hath sent for him, oh how his heart revives! When he seeth the Sacraments the Body and Blood of Christ in the elements, who can tell how soon he cents? how fast this true Eagle flyeth to the heavenly carcass.

At hearing he is heedful, he flyeth to the salt-stone of the Word with swiftness and care, as Doves to their columbaries, Isa. 60. 8. As the new born babe, he desires the sincere milk of the Word, and when he is attending on it, he doth not dally nor trifle, but as the Bee the flower, and the child the breast, suck with all his might for some spiritual milk, Isa. 66. 11. Dent. 28. 1. he heark-
neth

neth diligently to the voyce of the Lord his God ; let him be in company, taking notice of some abominable carriage, he will rebuke cuttingly, *Tit. 1. 13.* If he gives his bitter pill in sweet fyrrup, you may see his exceeding anger against sin, whilst you behold his love to the sinner ; he is though a meek Lamb when himself, yet a Lion when God is dishonoured ; his anger waxeth hot when men affront the most High, *Exod. 32. 19.* If he be counselling his child or friend to minde God and godliness, how hard doth he woo to win the soul to Christ ? how many baits doth he lay to catch the poor creature ? you may perceive his bowels working by his very words : How fervent, how instant, how urgent, how earnest is he to perswade his relation or acquaintance to be happy ? *He provokes them to love and to good works.*

Set him about what religious exercise you will, and he is, according to the Apostles words, *zealous* (or fiery fervent) *of good works* ; like spring water, he hath a living principle, and thence is warm in winter, or like *Debris* in *Cyrene* is seething hot : As *Augustus* said of the young Roman, *Quicquid vult, valde vult* ; Whatsoever he goeth about, that concernsthe glory of his Saviour and the good of his soul, he doth it to purpose. As *Paul* saith of himself, *I follow after if that I may apprehend*, *Phil. 3. 10.* The word in the original is emphatical *διώκω*, I prosecute it with all my strength and power, that I may attain if it be possible. The word is either an allusion to persecutors, *Matth. 5. 10, 11, 12.* for its used of them frequently, so *Piscator* takes it.

Plin. lib. 5. cap. 5.

Or

*Est more vena
torum periequi
firam. Ar 1.*

Or to Hunters, according to *Aretius*; take either and the fence is the same, and very full. As persecutors are industrious and incessant in searching up and down for poor Christians and hailing them to prison; and as Huntsmen are up betimes at their sport, follow it all day, and spare for no pains, even sweating and tiring themselves at this their pleasure; so eager and earnest, so indifragible and industrious was *Paul*, and so ought every one of us to be (the command is delivered to us, in the same word, *Heb. 12. 14.*) about godliness.

A man that minds godliness onely by the by, looks sometimes to the matter, seldom to the manner of his performances. *Opus operatum* the work done is a full discharge for him, how slightly or slovenly soever it be done. If he stumble sometimes upon a good work, yet it is not his walk, and when he is in that way he cares not how many steps he treads awry. It may be said of him as of *Jehu*, *He takes no heed to walk in the way of the Lord God of Israel, with his heart*, 2 *King. 10. 31.* He makes an Idol of the blessed God, (he prays to him, and hears from him, as if he had eys and saw not, as if he had ears and heard not, as if he had hands and wrought not) and any thing will serve an Idol. How aptly and justly may God say to him after his duties, as *Cesar* to the Citizen after Dinner (who having invited the Emperour to his Table, made but slight preparation and slender provision for him) *I had thought that you and I had not been so familiar.*

But

But he that exerciseth himself to godliness hath a more awful and serious carriage towards God. The twelve Tribes served God, *instantly day and night*, *Acts 26. 7.* fervently, vehemently to the utmost of their power; the word implyeth both extension and intention, the very * heathen could say that the Gods must be worshipped, ἢ ὅλως ἢ μὴ ὅλως either to our utmost with all, or not at all.

2. The industry of a man about his calling, or whatsoever he makes his business, appeareth in his taking all advantages for the furtherance thereof. A Tradesman that minds his employment, doth not onely in his Shop, but also abroad, and when he is from Home, drive forward his Trade. Indeed, when he is in his Shop, his eyes are most about him, to see what is wanting, that it may be supplied, to take care that all his customers may be satisfied, and to order things so, that by his buying and selling, his stock may be increased; but if he walk from home, he doth not wholly leave his Trade behinde him. If he visit his friends or acquaintance, and there be any likelihood of doing any good, you may observe him questioning the price of such and such commodities, enquiring at what Rates they are afforded in those parts, and if they be cheap, possibly furnishing himself from thence, if dear (it may be) putting off a considerable quantity of his own. Because he makes it his business, his mind runs much upon it, that wherever he is, he will be speaking somewhat of it, (if occasion be offered) whereby he comes now and then to meet with such bargains as tend much

Ἐν παντί
omnibus vivibus
vehementer,
prolixè, toto ani-
mo. A Lapide.
Ἐν τῷ δὲ
quod in longum
protenditur.

περὶ.
* διὰ τοῦ. Satur-
līs. . cap. 4.

to his benefit; so the Christian that makes Religion his business, is industrious to improve all opportunities for the furtherance of his general calling: as his time (for he is Gods servant) so his trade goeth forward every hour; He is *David* like as a sparrow upon the house top looking on this side and that side to see where he may pick up some spiritual food. He doth not onely in the Church and in his Closet, but also in all his converse with men walk with his God. If God prosper him, as the ship mounts higher according to the increase of the Tide, so his heart is lifted up the nearer to God, as Gods hand is enlarged towards him. If God afflict him, as the nipping north wind purifies the air, so the besom of affliction doth sweep the dust of sin out of his heart. As his pulse is ever beating, so his heavenly trade is ever going forward His visits to his friends are out of conscience as well as out of courtesie, & his endeavor is either by some savoury Scripture expression, or some sober action to advantage his company: He will watch for a fit season to do his own and others souls service, and catch at it as greedily, and improve it as diligently as *Benhadads* servants did *Ahabs* words.

If he be eating or drinking, the salt of grace is ever one dish upon the table to season all his diet: He will raise his heart from the daily bread, to the bread that came down from heaven; he eateth, is full, and blesteth the Lord: Before he begins he asketh God leave, while he feeds, he tasteth Gods love, and when he hath done he giveth God thanks.

If he be buying or selling, he is very willing that God should be a witness to all his bargains, for he prayeth to God as if men heard him, and he trafficketh with men as if God saw him; His shop as well as his Chappel, is holy ground.

If he be amongst his Relations, he is both desirous and diligent to further Religion. His endeavour is that those that are nigh him in the flesh may be nigh God in the spirit. He is careful that both by his precepts and pattern he may do somewhat for their profit. His house as well as his heart is consecrated to God.

As *Cæsars* Image was stamp't on a penny, as well as on a greater piece, *Mat. 22. 20.* So godliness which is the Image of the King of Kings is imprinted not onely on his greater and weightier, but also upon his lesser and meaner practices.

Godliness is not his *Physick* which he onely now and then (as at *spring* and *Fall*) makes use of, but his food, which he daily dealeth about; besides his set times for his set meals of Morning and Evening devotion, he hath many a good bait by the by, in the day time. *Evening, Morning, and at Noon will I pray, and cry aloud,* *Psa. 55. 17.* Oh how love I thy Law, it is my meditation, (not some part but) all the day. Whether the actions he be about be natural or civil, he makes them sacred; whether the Company he be in be good or bad, he will mind his holy calling; whether he be riding or walking, whether he be at home or abroad, whether he be buying or selling, eating or drinking, whatsoever he be doing, or wheresoever he be going,

F still

*Anima est tota
in toto & tota in
qualibet parte*

still he hath an eye to further godliness, because he makes that his business. What the Philosopher said of the soul in relation to the body, The soul is whole in the whole body, and whole in every part of it, is true of godliness, in reference to the life of a Christian, godliness is whole in his whole conversation, and whole in every part of it. As the constitution of mans body is known by his pulse, if it beat not at all he is dead, if it beat and keep a constant stroke, its a sign the body is sound: Godliness is the pulse of the soul, if it beat not at all, the soul is void of spiritual life, if it beat equally and constantly, it speaks the soul to be in an excellent plight.

It was the practice of our Saviour (who left us a blessed pattern therein) to be always furthering godliness; when bread was mentioned to him, upon it, he diswaded his Disciples from the leaven of the Pharisees, *Mat. 16. 5. 6.* When water was denied him by the *Samaritan* woman, he forgets his thirst and seeks to draw her to the Well-spring of happiness, *John 4. 10.* When people came to him for bodily cures, how constantly doth he mind the safety of their souls; *Thou art made whole, go sin no more, or thy sins are forgiven thee.* He went about doing good, in the day time working Miracles and Preaching, in the night time he often gave himself to meditation and prayer.

He that minds Religion by the by doth otherwise, he can (*Proteus* like) turn himself into any shape which is in fashion. As the *Carbuncle*, a Beast amongst the Blackamores, which is seen onely by night,

night, having a stone in his Fore-head, which shineth incredibly and giveth him light whereby to feed, but when he heareth the least noise, he presently lets fall over it a skin, which he hath as a natural covering, least its splendor should betray him; So the half Christian shines with the light of holiness by fits and starts, every fright makes him hold in and hide it. The mark of Antichrist was in his followers hands, which they can cover or discover at their pleasure, but the mark of Christs Disciples was in in their Foreheads, visible at all times.

Thirdly, To exercise our selves to godliness, implyeth *to persevere in it with constancy to our dissolution.* Men follow their Trades, and open their Shop still death shut their eyes, and gives them a writ of ease; men pursue their earthly works, till death sound a retreat, and command their appearance in the other World. Many a one hath breathed out his last in the midst of his labour: His life and his labour have ended together. *Let every man abide in the calling whereto he is called* saith the Apostle. 1 Cor. 7. 24.

They who make Religion their *business*, are constant, immoveable and do always abound in the work of the Lord. Their day of life is their day of labour, the sun ariseth and man goeth to his labour, until the Evening, Psa. 104. 23. Death onely is their night of resting, when they die in the Lord, then, and not till then they rest from their labours. Saints are compared to Palm Trees, because they flourish soon; to Cedars, because they

True Saints
in youth al-
ways prove
Angels in
age.

R. Hall med. 21.
cent. 11.

Nihil aliud e-
dens si quid su-
per se agendum
habet.

continue long ; they often set out with the first, but always hold on to the last. The *Philosopher* being asked in his old age, why he did not give over his studies ; answered , *When a man is to run a race of forty furlongs, he will not sit down at the thirty ninth and lose the price.* The pious soul is faithful unto death, and injoyeth a Crown of life. As *Cesar* he is always marching forward, and thinks nothing done whilst any thing remains undone; As they are *servent* in their work, so they are constant at their work. The Church of *Ephesus* had Letters Testimonial from Heaven , *for my names sake thou hast laboured, and hast not fainted.* Rev. 2. 3.

Water in the Baths is always warm ; As long as there is Water , there is heat ; not so our ordinary water , though this may be warmed by the fire at present, yet if taken off, it returnes to its former coldness (nay it is colder then before , because the spirits which kept it from the extremity of cold, are by the fire boyld out of it) The reason is plain, the heat of the Baths is from an inward principle , and therefore is permanent , the heat of the latter is from an external cause, and therefore is inconstant.

That warmth of piety which proceeds from an inward principle of a purified conscience, is accompanied with perseverance : but that profession which floweth from an outward motive (where men as *Chamelions* take their colour from that which stands next them , their Religion from those they have

have their dependence upon,) is of short duration.

A man that minds Religion by the by, is like Nebuchadnezzars Image, he hath an head of gold but feet of clay. His beginning may be like Nero's first five years, full of hope and encouragement, but afterwards as a carcass he is more filthy and unsavory every day then other. His insincerity causeth his inconstancy. Trees unsound at the root, will quickly cease their putting forth of fruit. Such men if godliness enjoy a summer of prosperity may like a Serpent creep on the ground and stretch themselves at length, to receive the warmth of the Sun, but if Winter come he will creep into some Ditch or Dunghill, least he should take cold.

Travellers that go to Sea, meerly to be Sea-sick, or in sport, if there arise a black cloud or storm, their voyage is at an end, they hasten to the harbour; they came not to be Weather-beaten, or to hazard themselves amongst the boistrous Billowes, but onely for pleasure: But the Merchant that is bound for a voyage, whose calling and business it is, is not daunted at every Wave and Wind, but drives through all with resolution. He that onely pretends towards Religion, if a storm meet him in the way to Heaven, he leaves it and takes shelter in the earth; as a Snail, he puts out his head to see what Weather is abroad (what countenance Religion hath at Court, whether great men do smile or frown upon the Ways of God) and if the Heavens be lowring he shrinks into

into his shell, esteeming that his onely safety. But they that make godliness their business, do not steer their course by such cards, they follow their trade, though they meet with many trials; as resolved travellers, whether the ways be fair or foul, whether the weather be clear or cloudy, they will go on towards their Heavenly *Canaan*, *They go from strength to strength, till they appear before God in Sion*, Psa. 84. 8.

When men follow godliness *by the by*, and in jest, they take it to farm and accept leases of it for a time, but if the times come to be such, that in their blind judgments, it prove an hard pennyworth, they throw it up into their Land-Lords hands; *Vadat Christus* (as he said) *cum suo Evangelio*; but men that make Religion their business, take it as their free hold, as their fee simple which they enjoy (and esteem it their priviledge so to do) for the whole term of their lives, *I have chosen thy statutes as my heritage for ever, I have enclined my heart to perform thy statutes always unto the end.* Psa. 119. 11, 12.

The godliness of an unsound professour, is like the light of a Candle, fed with gross and greasie matter (as profit and honour and pleasure) which continueth burning, till that tallowy substance be wasted, but then goeth out and leaves a stench behind it; the holiness of a true Christian is like the light of the Sun, which hath its original in heaven, and is fed from above, and thereby *shines brighter and brighter to perfect day.* Prov. 4. 18.

CHAP.

CHAP. V.

Religion is the great end of mans Creation.

I Come in the third place to the reasons, Why godliness should be every mans main and principal business.

The Reason
of the Do-
ctrine.

First, *Because it is Gods chief end in sending man into, and continuing him in this World.* It is without question, that the work should be for that end, to which it is appointed, and for which it is maintained by a sovereign and intelligent workman. Where the Master hath authority to command, there his end and errand must be chiefly in the servants eye. Zeno well defines Liberty to be *ἐλευθερία ἀνθρώπων*, a power to act and practice at a mans own Pleasure; opposite to which, servitude must be a determination to act at, and according to the will of another. A servant is (as the Orator saith well) *nomen officii* a word that speaks one under command, he is not one that moveth of himself, but the Masters living instrument (according to the Philosopher) to be used at his pleasure. According to the title or power which one hath over another, such must the service be. Where the right is absolute, the obedience must not be conditional; God having therefore a perfect sovereignty over his creatures, and compleat right to all their services; his end and aim, his will and word, must be principally minded by them. Paul gathers

Laert in vit. Zen

ὁργάνον ἐμ-
ψυχον Ἀριστ
Polit. c. 9.

Hic fit in
na formationis
ut homo fit em-
plum Dei, &
Deus ara homi-
nis.

Iustum est ut
creatura laudet
creatorem ipse
enim ad laudan-
dum se creavit.
Aug.

gathers this fruit from that root. The God whose I am, and whom I serve *Act.* 27. 23. His subjection is founded on Gods Dominion over him.

Now the great end to which man is designed by God, is the exercising himself to godliness. God erected the stately fabrique of the great World for man, but he wrought the curious piece of the little World [man] for himself, *Of all his visible works he did set man apart for his own Worship.* Man faith one, is the end of all in a semicircle, intimating that all things in the World were made for man, and man was made for God. It is but rational to suppose that if this World was made for us, we must be made for more then this World. It is an ingenious observation of *Picus Mirandula*, God created the Earth for beasts to inhabit, the sea for fish, the Air for fowls, the Heavens for Angels and Stars, man therefore hath no place to dwell and abide in, but the Lord alone.

The great God according to his infinite Wisdom hath designed all his creatures to some particular ends, and hath imprinted in their natures an appetite and propensity towards that end, as the point and scope of their being. (Yea the very inanimate and irrational creatures are serviceable to those ends and uses in their several places and stations) Birds build their nests exactly, bringing up their young tenderly. Beasts scramble and scuffle for their Fodder, and at last become mans food. The *Sun, Moon and Stars* move regularly in their orbes, and by their light and influence advantage the whole World. The little Common-wealth
of

of *Bees* work both industriously and wonderfully for the benefit of mankind. *Flowers* refresh us with their scents; *Trees* with their shade and fruits; *Fire* moveth upward, *Earth* falleth downward, each by nature hastning to its center; *Thunder and Winds* being exhalations drawn up from the earth by the heavenly bodies, are wholly at (though stubborn and violent creatures) the call and command of the mighty possessor of Heaven and Earth, and with them, as with besoms he sweeps and purifieth the air; *Fish* sport up and down in rivers; *Rivers* run along sometimes seen, sometimes secret, never ceasing or tiring till they empty themselves into the *Ocean*; the mighty *Sea* (like a pot of water) by its ebbing and flowing purgeth itself, boyleth and prepareth * sustenance for living creatures. Through this womb of moisture, this great pond of the world (as * *Bishop Hall* termeth it) men travel in moveable houses, from Country to Country, transporting and exchanging commodities. Thus the Almighty Creator doth (*Παρατηρ*, as *Plato* saith) observe a curious comely order in all his work, and appoints them to some use according to their nature. Surely much more is man (the point in which all those lines meet) designed to some noble end, suitable to the excellency of his being; and what can that be but to worship the glorious and blessed God, and the exercising himself to godliness?

The Lord made all things for himself, Prov. I 6. 4.

G.

God.

The ancient Philosophers and the old Divines among the Pagans did portray their gods in wood and stone with musical instruments, not that they beleaved the gods to be fiddlers or lovers of musick, but to shew that nothing is more agreeable to the nature of God, then to do all in a sweet harmony and proportion.

Platarch.

* *Piscis à pisci*

* *In contempt*

Plato: finem hu-
jus mundi bo-
nitatem dei esse
affirmavit.

Solus homo sa-
pientia instructus
est ut religio-
nem solum intel-
ligat & hec est
hominis atq; mu-
torum vel reci-
pua vel sola di-
stantia. Lact.
de ira dei.

God made things without life and reason, to serve him passively and subjectively by administering occasion to man, to admire and adore his Maker; but man was made to worship him actively and affectionately, as sensible of, and affected with that Divine wisdom, power, and goodness which appear in them. As all things are of him, as the efficient cause; so all things must necessarily be for him, as the final cause. But man in an especial manner is predestinated and created for this purpose, *Isa. 43. 1, and 7. Thou art mine; I have created him for my glory; I have formed him, yea I have made him.* There is both the author and the end of our creation; the author, *I have created him; the end, for my glory.* As man is the most exact piece on which he bestowed most pains, so from him he cannot but expect most praise. *Lactantius* accounteth religion the most proper and essential difference between men and beasts. The praises which Beasts give God are dumb, their sacrifices are dead; but the sacrifices of Men are living, and their praises lively.

God did indeed set up the admirable house of the visible world (floaring it with the earth, watering it with the Ocean, and ceiling it with the pearly Heavens) for his own service and honor, but the payment of this rent is expected from the hands of Man the inhabitant. He was made and put into this house upon this very account, that he might as Gods Steward gather his rents from other creatures, and pay in to the great Landlord his due and deserved praise. Man is made as
a glass

a glass to represent the perfections that are in God. A glass can receive the beams of the Sun into it, and reflect them back to the Sun again. The excellencies of God appear abundantly in his works; man is made to be the glass where these beams of Divine glory should be united and received, and also from him reflected back to God again.

O how absurd is it to conceive that God should work a body so *curiously in the lowest parts of the Earth*, embroyder it with nerves, veins, variety and proportion of parts (miracles enough saith one between head and foot, to fill a Volume) and then enliven it with a spark of his own fire, a ray of his own light, an Angelical and Heaven born soul, and send this picture of his own perfections, this comely creature into the World, meerly to eat, and drink, and sleep, or to buy and sell, and sow and reap. Surely the onely wise God had an higher end, and nobler design in forming and fashioning man with so much care and cost.

The upright figure of mans body (as the poetical Heathen could observe) may mind him of looking upward to those blessed mansions above; and that fifth muscle in his eye (whereby he differeth also from other creatures) who have onely four, one to turn downward, another to hold forwards, a third to turn the eye to the right hand, a fourth to turn the eye to the left, but no unreasonable creature can turn the eye upward as man can) may admonish him of viewing those superiour glories, and exercising himself to god-

*Os homini subli-
me dedit: caelum-
q; ineri jussit.
Ovid.*

*Columb. de re
anat. l. 1. c. 9.*

liness, it being given him for this purpose, saith the *Anatomist*, that by the help thereof he might behold the Heavens; thus the blessed God even by sensible demonstrations speaks his mind and end in making man, but the nature of mans soul being a spiritual substance, doth more loudly proclaim Gods pleasure, that he would have it conversant about spiritual things. He made it an heavenly spark, that it might mount and ascend to Heaven.

*Arist. Polit.
lib. I. cap. ult.*

*Cælum mihi patria cuius cura
summa est
Anaxago. Diogen Laert.*

A Philosopher may get riches, saith *Aristotle*, but that is not his main business, a Christian may, nay must follow his particular calling, but that is not his main business, that is not the errand for which he was sent into the World. *God made particular callings for men, but he made men for their general callings.* It was a discreet answer of *Anaxagoras Clazamenius* to one that asked him why he came into the World, *Ut cælum contempler, that I might contemplate Heaven. Heaven is my Country and for that is my chiefest care.* May not a Christian upon better reason, confess that to be the end of his creation that he might seek heaven, and be serviceable to the Lord of Heaven, and say as *Jerom*, *I am a miserable sinner, and born onely to Repent.* The *Jewish Talmud* propounds this question, *Why God made man on the Sabbath-eve*, and gives this answer, *That he might presently enter upon the command of sanctifying the Sabbath, and begin his life with the worship of God, which was the chief reason and end why it was given him.*

CHAP. VI.

Religion is a work of the greatest weight. It is Soul-work, it is God-work, it is Eternity-work.

SEcondly, Godliness ought to be every mans main business, because it is a work of the greatest concernment and weight. Things that are of most stress call for our greatest strength. Our utmost pains ought to be laid out upon that which is of highest price : Mans diligence about any work must be answerable to the consequence of the work. The folly of man seldom appears more then in being very busie about nothing, in making a great cry where there is little Wool ; like that empty fellow that shewed himself to *Alexander* (having spent much time and taken much pains at it before hand) and boasted that he could throw a Pea through a little hole, expecting a great reward, but the King gave him onely a bushel of Pease for a recompence, sutable to his diligent negligence, or his busie Idleness. Things that are vain and empty are unworthy of our care and industry. The man that by hard labour and hazard of his life did climb up to the top of the Steeple, to set an Egg an end, was deservedly the object of pity and laughter : We shall think him little better then mad, that should make as great a fire for the roasting of an Egg, as for the roasting of an Ox.

On

On the other side, the wisdom of men never presenteth it self to our view in livelier colours, then in giving those affairs, which are of greatest concernment, precedency of time and strength. Of brutes man may learn this lesson. When the cart is empty, or hath but little lading, the Team goeth easily along, they play upon the road, but when the burden is heavy or the Cart stuck, they pull and draw, and put forth all their strength.

Now godliness is amongst all mans works of the greatest weight. The truth is, he hath no work of weight but this; this is the *one thing necessary, and in this one thing are mans all things*. Our unchangeable weal or wo in the other world is wrapt up in our diligence or negligence about this; our earthly business be they about food, or raiment, about honours or pleasures, or whatsoever, are but toys and trifles, but bables and Butterflies to this. As Candles before the sun they must all disappear and give place to this.

Moses a pious and tender Father, when leaving them (in his Swan-like Song) gives savoury advice to his Children. We need not doubt but his spiritual motions were quickest, when his natural motions were slowest; that the stream of grace ran with full strength, when it was to empty it self into the Ocean of glory. Mark what *special counsel* he gives them who were committed to his *special care*, *Dent. 32.46. Set your hearts to all the words which I command you this day, for it is not a vain thing because it is your life*, in which words we have 1. a Commandment, and 2. an Argument. The commandment

mandment is, *Set your hearts to all the words which I command you this day*, that is, exercise your selves to godliness. He doth not say lend them your ears, to listen to them slightly, or let them have your tongues to speak of them cursorily. No, it is not set your heads, but *set your hearts to all the words, &c.* He doth not say, let your works be according to these words, or let your feet ever make them your walk; No, it is not set your hands but *set your hearts to the words that I speak unto you.* Make it your business, and then your Ears and Tongues, your Feet, your Heads, your Hands, and all will be employed about them to the purpose. But what special Argument doth *Moses* urge for the enforcement of this great work, Surely that which I am speaking of, the weight of it. *Set your hearts to all the words which I command you this day, For it is not a vain thing, because it is your life v. 47.* *Moses* had experience that the hearts of the *Israelites* were exceeding knotty wood, and therefore he useth an heavy Beetle to drive home the Wedge: It is not a vain thing, it is life; as if he had said, Were it a matter of small moment, ye might Laze and Lovter about it, but it behoves you to bestir your selves lustily to follow it, laboriously to set your hearts to it, for it is as much worth as your lives; that pearl of matchless price is engaged, and at stake in your pursuit of godliness. Life though but natural, is of so much value, that men will sacrifice their honours, and pleasures, their wealth, and liberty, and all, to it.

The

Hinc clamor ille
desperationis in-
dex; ornnes mor-
tui sumus, hinc
facilitas illa in
dando Calo.
in Exod. 12.
Tanquam si hoc
pretio animas
redimissent.
Jun. in loc.

The Egyptians parted with their costly jewels willingly, to redeem their lives, as *Calvin* observeth. The widow in the Gospel spared none of her wealth to obtain health, which is much inferior to life. *Skin for skin, all that a man has will he give for his life*, Throw but a brute into the water to drown it, how will it labour, and toil, and sweat to preserve its life. View a man on his death-bed, when a distemper is like a strong enemy, fighting to force life out of the field, how doth Nature then with all the might and strength it hath, strive and struggle to keep its ground? What panting and breathing, what sweating and working of all the parts do you behold? and no wonder, *The man laboureth for life*: If there be such labour for a natural life, that is but *umbra vite*, a shadow to this the substance, which is but the union of the body and soul, and lyeth under a necessity of dissolution? what labour doth a spiritual life deserve that consisteth in the souls union and communion with the blessed Saviour, and which neither men nor devils, neither death nor hell, shall ever deprive a beleever of, but in spite of all it will grow and increase till it commence eternal life? Well might *Moses* expect that such an heavy weight as this should make great impressiion, and sink deep into their affections. *For it is not a vain thing because it is your life.*

We may say of this work of Christianity, compared with all other works, what *David* said of *Goliaths* sword, *There is none like it*; this is soul-work, this is God-work, this is eternity-work, and there-

therefore of greatest weight, and requireth us all to make it our business: Such blows as these three are, one would think might force fire out of a flint.

This is *Soul-work*: As soul wo is the heaviest wo, and soul-wants are the greatest wants, so soul-work is the weightest work; the dangers of a soul are the deepest dangers, the loss of the soul is the dreadfulest loss, the neglect of the soul is the dolefullest neglect: The consequence of the action is frequently specified from the excellency of the person or subject concerned in it. The soul of man is a most excellent piece, both in regard of the spirituality and immortality of its substance, as also in regard of that divine image imprinted on it, those heavenly qualities with which it was at first endowed. Princes stamp not their image (except in cases of necessity) on brass, or tynn, or leather, but on gold and silver, the chiefest and most excellent mettals; therefore though those affairs which concern the body are but of ordinary respect, yet those that concern the soul are of unconceivable weight and regard. One soul is more worth then ten thousand bodies, then ten thousand worlds.

The greatest thing (saith one) in this world is Man, and the greatest thing in man is his Soul. It is an abridgement of the invisible world, as the body is of the visible: The body though no mean work considered absolutely, yet of ordinary worth considered comparatively to the soul. It is a mud-wall inclosing a rich treasure; as a common mask

H

to

ὡς δὲ ἄνθρωπος
 ὁ τοῦ σώματος
 ὡς. Plat.

Homil. 22. ad
 popul. Antioch.

Pa'. Rath. Car.
 lib. 3.

to a beautiful face, as a course cabinet having in it a precious carkanet.

The very Heathen acknowledged that the soul was *the man, the body but its servant*; and therefore the Christian may well call it, and care for it as his *darling*, as his *onely one*, as the original is in that place, *Psal. 22. 20.* *Chrysostom* observeth, *Omnia Deus dedit duplicia*, God hath given man two Eyes, two Ears, two Hands, two Feet, that the failing of the one, may be supplied by the help of the other; *Animam vero unam*, but one Soul; if that miscarry there is no remedy: *Nebuchadnezzar* lost his Reason, and that was restored; *David* lost his Wives, Children and Goods, and yet they were recovered; nay *Lazarus* lost his life and was revived, but for the loss of the Soul, no power can recover it, no price can redeem, no pearls, no not the whole world can recompence its loss.

Well might *Charls* the Fifth, when solicited by a great Counsellor *Antonino de Leva* to cut off all the Princes in *Germany*, that he might rule alone, forbear to put his advice into practice, and cry out, *O Anima, Anima! O my soul, my soul, what then will become of my soul?* It was a royal answer which *Maximilian* King of *Bohemia* gave the Pope, who perswaded him to turn good Catholicque, promising him much advantage; *I thank your Holiness, but my souls health is dearer to me then all the things in the world.* Hist. Counc. Trent.

The Apostle calls the body *a vile body*, *Phil. 3. ult.* in regard of its original production (it was made not of heavenly materials, as Sun or Stars; nor of

of precious materials, as pearls or jewels, but *ex pulvere limoso & lutofo*, of dust mingled with water) and in regard of its ultimate resolution, it becomes first an ugly gasty carcass, and then moulders into earth; but the Holy ghost calls the Soul, *The breath of the Almighty, Job 33. 4.* It was not as the body framed of the dust, but immediately breathed by God himself; it was not the fruit of some præexistent matter, but the immediate effect of Divine power: The soul is in a spiritual as well as in a natural sense, the life of the body, especially if you take *vivere* for *valere*, to live for to be lusty, and to be in health; for what the Sun is to the greater, that the Soul is to the lesser World. When the sun shineth comfortably how chearfully do all things look? how well do they thrive and prosper? the birds sing merrily, the beasts play wantonly, the trees and hearbs put forth their buds and fruits; the whole Creation enjoyeth a day of light and joy: But when the Sun departeth, what a night of horror followeth? how are all things wrapt up in the sable mantle of darknes? nay let but the heat of its beams abate, how do all faces gather paleness? the creatures are buried, as it were in the winding-sheet of Winters frost and snow: so when the soul shineth pleasantly on the body, refreshing it with its beams of holiness, with its rays of grace, the body cannot but enjoy a Summer of health and strength. Such a soul in such a body, is like a pure wax candle in a chrystal lanthorn, refreshing with its sent, directing by its light, and

comforting with its heat; but if the soul be weak, and full of *spiritual wants*, the body must needs *wither*. The soul is the ship in which the body sails, if that be safe the body is safe, if that sinks the body sinks for ever.

From all this it appeareth that *soul-work* is a *weighty work* (not to be dallied or trifled with) but to be made the business of every man. Godliness must therefore be followed with care and conscience because of soul consequence. It was our deprivation of godliness which was the souls greatest *loss*, and therefore for the regaining of it, ought to be our greatest *labour*. God sent his Son into the world for this very purpose, that he might by his bloody *passion* restore man to his primitive *purity and perfection*. Godliness is the souls food which nourisheth it; who would feast his horse (*corpus est jumentum animæ*) and starve himself? The souls rayment both for its defence and warmth, nay the life of its life. The life of the soul as *Jacobs* in *Benjamin*, is bound up in godliness. Take godliness away and the soul goeth down into the grave of the other world with unspeakable sorrow.

Godliness, as it is *soul-work*, so it is *God-work*; as the excellency of the subject in which, so also the excellency of the object about which it is conversant speaks it to be weighty. The Moralists tell us; *That actions are specified not onely from their ends and circumstances, but likewise from their objects*. And the Divines assure us, that *the cheifest source of mans sin and sorrow is his causing the*

*Actiones specificantur à fine
objecto & circumstantiis.
Eustath. de
mor. Philos.*

ben.

bent and stream of his inward man to run after wrong objects. If objects then can vary the species, they may much more add to the degree, to the weight of an action. Where the object is great, no slip can be small

Evil words spoken, or blows given to an *ordinary man*, bear but a common action at Law, but in case they relate to the King, they are Treason. The higher the person is with whom we converse, the holier and more exact should our carriage be. If we walk with our equals, we toy and trifle by the way, and possibly if occasion be, wander from them; but if we wait upon a Prince, especially about our own near concerns, we are serious and sedulous, watching his words, and working with the greatest diligence, for the performance of his pleasure. A Lawyer will mind the Countrymans cause when he is at leisure, when greater affairs will give him leave, and then (it may be) do it but coldly and carelessly: But if he have business committed to him by his Sovereign, which concerns the prerogative, he will make other causes stay, crowd out of the Press to salute this, attend it with all his parts, and power, and ability, and industry, and never take his leave of it till it be finished. I need not explain my meaning in this, it is obvious to every eye that godliness is the worshipping the infinite and ever blessed God; surely his service is neither to be delayd nor dallied with, it is not to be slighted or slubberd over, *Cursed is he that doth the Work of the Lord negligently.*

When we deal with our equals, with them that stand upon the same level with us, we may deal as
men

Turk. Hist. Fol.
342.

men, our affections may be like Scales that are evenly poized, in regard of indifferency, but when we have to do with a God (so great, that in comparison of him, the vast Ocean, the broad Earth, and the highest Heavens are all less then nothing, and so glorious that the great lights of the World, though every Star were a Sun, yet in respect of him are perfect darkness) we must be like Angels, our affections should be all in a flame in regard of fervency and activity. The very *Turks*, though they build their *own houses low and homely*, yet they take much pains about their *Moschees*, their *Temples*, they build them *high and stately*. *David* considered about a Temple for God. The *work is great for the palace is not for man, but for the Lord God*. Now (saith he) *I have prepared with all my might for the House of my God*. Upon this foundation that it was God-work, *David* raiseth this building to make it his business, to prepare for it with all his might, as if he had said. *Had it been for man, the work had been mean, it had wanted exceedingly of that weight which now it hath; but the work is great for the palace is not for man, but for God; and because it is a work of such infinite weight, therefore I have prepared for it with all my might. I can think no pains great enough for so great a Prince.*

Godw. Jew.
Antiq. l. 6. c. 9.
6 10.

It was provided in the Old Law, that the weights and measures of the Sanctuary, should be double to the weights and measures of the Commonwealth, The shekel of the Sanctuary was half a Crown of our money, and the shekel of the
Com-

Commonwealth but fifteen pence ; the cubit of the Sanctuary a full yard, the Common cubit but half a yard, compare 1 Kings 7. 15. with 2 Chron. 3. and 15. The common Talent was one hundred eighty seven pound ten shillings ; the Kings Talent two hundred eighty one pounds five shillings ; the Talent of the Sanctuary was three hundred seventy five pounds, *Itinerarium Sac.* And what was the Gospel of this, but to teach us, that in things that appertain to God, we must give double weight, double measure, double care, double diligence ; though men be slothful and sluggish in the service of men, yet they must be fiery and fervent in spirit, when they are serving the Lord, Rom. 12. 11. To give brass money to any is lamentable, but to cast it into the treasury is most abominable, God is a great God, and looks to be served like himself, and according to his excellent greatness, *Cursed be the deceiver which hath in his flock a Male, and sacrificeth to the Lord a corrupt thing ; for I am a great King saith the Lord of Hosts, and my name is dreadful among the Heathen, Mal. 1. ult.*

There are some of the Heathen, that Worship the Sun for a God, and would offer to the Sun somewhat suitable, and therefore because they wondred at the Suns swift motion, they would offer a Horse with Wings ; Now an Horse is a swift creature, and one of the strongest to continue in motion for a long time together, then having Wings added to him, they conceived him a sacrifice somewhat suitable to the Sun. Surely much more

ob. Plerii
Hieroglyph.

ὁ σὺν τῷ ἡλίου
τὸ πτερυγιστὸν
ἵππον. Paus.

more cause have Christians to take care that their sacrifices to the *glorious and boundless Majesty*, be some way *suitable to his unconceivable and infinite excellencies*.

Further, Godliness is *Eternity-work*, and therefore must needs be of infinite weight, and is worthy of all our pains and diligence. We esteem Lands which we hold in fee-simple to us and our heirs for ever, at a far greater rate, and are more diligent to secure our Titles to them, than those lands which we have onely a lease of, or a life in. Mens estates are of more or less value, according to the term of years they have in them; Ministers are often much more exact in their Printing, than in their Preaching. Such in whose ordinary Preaching, words like a spring run full and fast; and sense, or at least judgement, like a pond stands still; will if they Print, scruce their parts to the highest pitch, and spare for no pains, that if possible) sense and sentences, reason and expressions may keep equal pace. Even those whose Sermons when delivered in their Auditories *smell* (as *Chalcas* said of *Demosthenes* orations) of the *Lamp*, are the fruits of much prayer, and study, yet when they are to publish them to the World, they will survey every sentence, weigh every word, bestow more care and labour on them, hence possibly our proverbial speech, when a thing is done exactly. *This is done in Print*. But what is the ground of this? I suppose one of the chiefest: because men print in a sense for *Eternity*, Sermons preached, or mens words pass away (with many) like wind,

how

*Plut in vit.
Demost.*

how soon are they buried in the grave of oblivion; but Sermons printed are mens works, live when they are dead, and become an image of eternity; *This shall be written for the generation to come.*

Godliness is a work that relates not onely to few lives, as lands do, or to a few generations as mens books do, but to the boundless bottomless Ocean of eternity indeed, and therefore calleth for all our care and diligence: *Drexelius* observeth well out of the Father, *Our works do not pass away as soon as they are done (as they may seem to do) but as seed sown in time, they rise up to all Eternity.* A little neglect now may prove an eternal loss; *Whatsoever we think, speak or do, once thought, spoke or done it is eternal, it abideth for ever.*

*Drex. Eternit.
Conclus. lib.*

Eternal life is promised to the diligent; *Eternal death* is the portion of the negligent: The former shall be bathed in the rivers of Gods eternal pleasures, the latter shall suffer the vengeance of eternal fire. To be tormented day and night for ever and ever, and to enjoy the exceeding and eternal weight of glory are certainly no jesting matters, but of more concernment then we can possibly conceive. Who would not labour hard to attain eternal life? Who would not work night and day to avoid eternal death, eternal wo.

*Idem Non con-
sid. cap. 1.*

Zenxis the famous Limner made painting his business, and was exceeding careful and curious in drawing all his lines; he would let no piece of his go abroad into the world to be seen of men, till he had turned it over and over; viewed it

on this side and that side, again and again, and being asked the reason, answered, *Because what I paint, I paint for eternity*; so it is with every man and woman in the exercise of godliness, *it is of eternal concernment*; we pray, we hear for *eternity*, we read, we sing, we watch, we fast we live, we die for *eternity*; O how exactly, how diligently should all be done?

The Holy Ghost urgeth it as a reason, why mens eyes and hearts should not be set upon riches, because they are not eternal. In one place *Solomon* tells us, *That riches are not*, Prov. 23. 5. In another place, that *they are not for ever*, Prov. 27. 4. because things that are not for ever, are as if they were not at all. *Eternal life is the true life*, saith *Augustine*, *this is but the shadow or semblance of life*. The affairs of time are but trifles to the affairs of eternity; but our eyes and hearts must be set upon godliness; because it is for ever, it will do a soul good for ever; our Saviour doth from this argument command us to make godliness our chief imployment; *Labour not for the meat that perisheth, but for that meat which endureth to everlasting life*, Job. 6. 27. where labour for temporal food is not prohibited, but labour for eternal food, is preferred.

Basil. 40. Mart.

It was the consideration of this that made the forty Martyrs suffer so ventrouly and valiantly under *Licinius*, Anno 300. When *Agricolaus* his Deputy and one of the devils agents, set upon them several ways to draw them to deny Christ, and at last tempted them with an offer of Wealth and Preferment; they all cryed out with one consent,

sent, ὦ αἰδιότης, ὦ αἰδιότης χεῖματα δίδου τὰ ἀπομείνοντα, O Eternity, Eternity; give us money that will last to Eternity, and glory that will abide for ever. They slighted that *pittiful wealth* which was currant onely in this *beggarly world*, and made Religion their business, because it brought them in durable riches. Things that are transient and temporal may, like hasty storms, salute onely the surface of our hearts and away, but things that are permanent and eternal, must like soft shows sink deep into our affections and command all our actions. Ah did but man know what it is to be eternally in Hell fire, and what it is to live eternally in Gods Favour, he would do any thing were it never so hard to arrive at Heaven.

The Romans build their Temples round, and the rule of *Pythagoras* was, *When men worshipped they must turn themselves round*: Those Heathens had confused notions of *Eternity*, and represented it by round things, because such had neither beginning nor end. If they by the light of Nature saw a little of it, and thence would have their Temples and Worship suitable to it; then much more we, who have clearer apprehensions by the light of Scripture must, have our conversations answerable.

CHAP. VII.

The necessity of making Religion our business both in regard of the opposition a Christian meets with, and the multiplicity of business which lieth upon him.

THirdly, Godliness must be made our principal business, our main work, because *otherwise we shall lose our reward.* We say *As good never a whit as never the better.* Piety without much pains will redound to little or no profit: How foolish is that builder, who in setting up an house hath been at much cost, and yet loseth all because he will be at no further charge: *Many lose what they have wrought,* 2 Joh. 8. Their works, because not their business, are not perfect, and so to small purpose. *The sloathful roasts not what he took in hunting,* Prov. 12.27. He was at some labour to catch the Beast, but was loath to be at any more in dressing it, and so all was lost; laboriousness to godliness is as the soul to the body; which being separated from it, godliness dyeth and quickly becomes unsavoury.

The reward of Godliness is of infinite worth, the end of Holiness (as of Hope) is the salvation of the soul, the eternal and immediate enjoyment of God in Heaven. Now who can think to attain the place of such ravishing pleasures without much pains. *Iter per angusta ad angusta.*

Things that are most *delicate* cannot be had
with.

without the greatest difficultie; they that will enjoy large Diadems must run through many deaths, and dangers, and use much diligence. Nature her self will not bestow her precious treasure without much unwearied labour. Dust and Dirt lye common in Streets, but the gold and silver mines are buried in the bowels of the earth, and they must work hard and dig deep that will come at them. Ordinary Stones may be had in every quarry, but pearls are secret in the bottom of the Sea, and they must dive low and hazard their lives that will (fetch up the Oysters in which they breed, and) enjoy them.

When did we ever find Nature so prodigal of her gifts, as to bestow skill and excellency in any art or science, without industry and diligence. Doth she not force her students to beat their brains, to waite their bodies, to break their sleep, to burn up their strength, before she will permit them to pry into her secrets, to pick the lock of her curious Cabinet, and gain any considerable knowledge of her Wealth and riches. And can we think the God of Nature will give men to know him, as they are known of him, will bestow on them the unspeakable gift, the pearl of price, the holy of holies, such things as eye hath not seen, nor ear heard, neither mans heart conceive, while they lie lazing on the bed of Idleness.

Heaven is not unfitly compared to an Hill; among Heathen to *Olympus*, among Christians to *Mount Sion*. They that will climb up to it, must pant, and blow, and sweat for it. *Elijahs* Translation to the place of blis, was much more speedy and facile

cile then ordinary. We ſee no panting heart, no trembling hands, no quivering lips, no ghastly looks to be the forerunners of his paſſage into Eternal life. Where the union is neer and natural, there the ſeparation is hard and painful, but behold here the Marriage knot betwixt body and ſoul is not untied. Thoſe loving Relations like Husband and Wife, ride triumphantly together in a ſtately Chariot to the Heavenly Court; yet even in this rapture, God would teach us that the Virgin inheritance muſt be raviſhed: *There appeared a Chariot of fire, and horſes of fire, and Elijah went up by a Whirle-wind into Heaven, 2 Kings 2. 11.* Why a Chariot of fire but to note that Heaven muſt be ſtormed and taken by force. Fire is the moſt active inanimate Creature; hereby is figured that *laborious action* is the way to the *beatifical viſion*. The Chariot is made of fire, the Wheels upon which it runs are a whirlwind. Activenes and violence are the onely way to the bleſſed inheritance. *Who ever entred into Heaven with eaſe?* They that will be knighted muſt kneel for it; they that will wear the Crown muſt win it. *A man is not crowned except he ſtrive lawfully, that is ſtrenuouſly, 1 Tim 2. 25. He that will be ſaved, muſt work out his ſalvation, and that with fear and trembling, Phil. 2.*

Legitime certare eſt ad pugnam ſe preparare & animo ſe ad verſarium aggredi. Bald.

Chriſt who firſt bought the purchaſe, hath already ſet the price, upon which, and no other the Sons of men may come to the poſſeſſion. There is indeed a twofold price of a thing, a *natural price*, when ſo much is layd down, as is commensurate or proportionable to the thing bought,

so the price of Heaven was the blood of Christ, Heb. 10. 19.

A *passional price*, when so much is laid down, (though inferiour to the commodity) upon which the seller is contented that you enjoy the thing desired; so labour, knocking, working is the price of Heaven, Isa. 55. 3. This price is made of mans future felicity, and Christ is resolved not to abate the least farthing, *Strive*, saith he, *to enter in at the straight gate, for many will seek to enter in and shall not be able*, Luk. 13. 24. As if he had said, there will be many Seekers, Many that will both cheapen Heaven by a profession, and bid somewhat by performances, but they shall miss the place for want of more pains, *they shall not be able*; if ye therefore have any love to your souls, be not onely seekers but strivers, do not onely cheapen and offer a little, but come up to the price. Put forth all your strength as Wrestlers do, that strive for Masteries, as ever ye would enjoy those eternal pleasures. Men were as good bid nothing as not come up to the sellers price.

All run in a Race, but one receiveth the prize; So run that ye may obtain, 1 Cor. 9. 24. They that intend for the Crown, do before hand diet themselves, breath their bodies, and when they run for the Conquest strive and stretch themselves to the utmost, he that loytereth is as sure to lose as if he sate still.

The lazy World, because Christ sends chapmen up and down with his wares, to offer them to every house, to every heart, think to have them at

ἀγωνίζεσθε.
Conamini omni-
bus viribus Ex-
tremas sum-
matq; vires
velut agonizan-
tes exerceite, quasi
pro vita sumci-
tis, pro morte fi-
vincimini lucta-
turi. A Lapid. in
Loc.

Sic notat dili-
gentiam & cele-
ritatem.
Cor. A. Lapid.

at their own ordinary rates, but they shall find that grace which is many degrees short of glory, is not to be had by sloth and idleness; there must be lifting up the heart, lending the ears, seeking, searching, begging, digging, attention of the outward intention of the inward man, before men can understand the fear of the Lord, and find the knowledge of God, Prov. 2. 3, 4, 5. Though it be easie to let the bucket into the Well, yet it is hot work, and hard labour to draw water out of the Well of Salvation. The laborious Bee, onely is laden with hony.

O si, O si, Otiosi

*Non est e terris
mollis ad astra
via Sen. c.*

The desire of the slothful killeth him, because his hands refuse to labour, Prov. 21. 5. He is full of wishing, but far from working. As the Cat, he would fain have the Fish, but is unwilling to wet his Feet; his desires are destitute of sutable endeavours, and therefore rather harm him, then help him. Like *Isbosheth* he lazerh on his bed till he is deprived of his life. He thinketh to be hurried in haste to Heaven, to be carried as passengers in a Ship, asleep in their cabins to their Haven, but is all the while in a deceitful Dream. There is no going to those Heavens where Christ is in his glory, as the sick man came to the house where Christ was, in his estate of ignominy, let down in a bed.

He that will be but almost a Christian, must be content to go but almost to Heaven.

Idleness is the burial of our persons, and negligence is the burial of our actions. Writing on the Sand is easie, but soon worn out. Its mar'd with
a small

a small breath of wind, but writing on marble, as it is more permanent, so it costeth more pains. An idle servant is in Gods esteem an evil servant; he doth not distinguish betwixt a slothful and an unfaithful man: His Word tells us that he hath bonds for those hands that are folded in the bosom, when they should be working for a blessing; that he hath fetters for those feet that stand still and stick fast in the mire and mud of sinful pleasures, when they should be running the way of his precepts; nay, that he hath utter darkness for them that will not walk and work while they enjoy the light, *Matth. 25. 26, and 30. He that takes his ease in this world must travel in the next.*

Two things shew a necessity that Godliness must be made our business, if ever we would make any thing of it.

First, *Because of the opposition we meet with in the way of Religion,* When the Wind and Tide are both with the Marriner he may hoise up his sail and sit still, but when both are against him, he must row hard or never think to come to his Haven. The way to Heaven is like *Jonathans* passage against the Philistims, betwixt two rocks, the one *Bozez*, dirty; the other *Seneb*, thorny; the men of the world will be ever diligent, either with dirt to bespatter their credits, or with thorns to wound and pierce their consciences that walk in this path; he must therefore have a mind well resolved to take pains, and his feet well shod with patience, that will go this way to *Paradise*. The way of this world is like the vale of *Siddim*, slimy and slippery.

full of lime-pits and stumbling-blocks to maim or mischief us. Saints are Princes in all lands, but as Princes that pass through a Country in disguise meet with many affronts, so do Christians.

The flesh is like Birdlime, which when the spirit would at any time mount up to Heaven with the wings of Faith and Meditation, hampers and hinders it; it is the holy souls prison, wherein it is fettered and fastned that it cannot as it would walk at liberty, and seek Gods precepts. The Devil, both a Serpent for craft, and a Lion for cruelty, doth out of his hatred to God make it his constant business by his power and policy to hinder Godliness. As the Panther, because he cannot come at the person, he tears the picture wherever he finds it; *We wrestle not with flesh and blood but with Principalities and Powers, Ephes. 6. 12.* While Satan reigneth in a creature all may be quiet and calm, but if he be once cast out he will rage and roar to purpose. While *Israel* serveth the Egyptians, carrying their crosses, bearing their burdens, doing their drudgery all is well; but when once they shake off *Pharaohs* yoke, turn their backs upon *Egypt*, and set out for *Canaan*, with what force and fury are they pursued to be brought back to their former bondage? Christ was no sooner *baptized* then *buffeted*; he went as it were out of the *water of baptism* into the *fire of temptation*: and if the Prince were all his time *persecuted*, his Subjects must not expect to be wholly *priviledged*. The cross is tied as a tag to the profession of Christianity, *Matth. 10. 30.* One Article

in the Indenture which all Apprentices must seal to, that will call Christ Master, is to bear the cross daily, *Matth. 16*. The Saints are as vessels floating on the waters of *Meribah*, where (*Omne quod stat Aquilo est*, as *Tertullian* saith of *Pontus*) no wind blows but what is sharp and keen. The Hebrews were no sooner enlightened to their conversion, but they indured a sharp fight of affliction; their lightning was accompanied with a grievous storm, *Heb. 10. 32*. Holiness is usually followed with much hatred and hardship. The enemies of mans salvation are impudent and uncessant, ever raging never resting. What the *Carthaginian* Commander said of *Marcellus*, may be truly spoken by us in regard of them; *That we have to do with those who will never be quiet, either Conquerors or conquered; but Conquerors, they will pursue their victory to the utmost; and conquered, labour to recover their loss.* Satan especially is both *wrathful* and *watchful* to undermine souls. He is fitly called *Beelzebub*, the master Fly, because as a Fly he quickly returns to the bait from which he was but now beaten. Though Emperors may turn Christians, saith *Austin*, yet the Devils will not.

Doth not this fully speak the necessity of making Godliness our business? Can such *difficulties* be conquered without much *diligence*? Who can eat his way (like *Hannibal*) through such Alps of opposition without hot water and hard work. If like *Sampson* we would break all these cords of opposition in sunder, we must awake out of sleep and put forth all our strength; Saints are all called

Plut. in vit. Marcel.

Per varios casus per tot discrimina rerum. Tendimus ad cælum

Opposuit Natura Alpes, nivemq. Deducit scopulos & montem ruoit Aceto.
Juv. Sat. 10.

*Ad agendum
nat. milites.
Cicer.*

*Hall Holy
observ. 20.*

to be Souldiers: Our whole life is a warfare, *All the days of my appointed time, Job 14. 14.* An Expositor reads it, *All the days of my warfare I will wait till my change come.* The Souldiers life, is no lazy life; Armies are wholly for action, especially when they deal with such subtil, strong adversaries that assault them day and night without ceasing. Who can conquer three such mighty Monarchs as Flesh, World and Devil are, or force his way through their temptations and suggestions, unless he fight in earnest, and make it his business. That fire, if ever any, had need to be hot that must melt and overcome such hard mettall; and that hand, if ever any, had need to work hard that will remove and level such high mountains. If the silly Hare, pursued by such a pack of Hounds offer once to stand still or lye down, she is sure to be torn in pieces and devoured. *There is a time*, saith the holy Bishop, *when Kings go not forth to warfare;* our spiritual war admits no intermission, it knows no night, no winter; abides no peace, no truce; this calls us not into Garison, where we may have ease and respite, but into pitchd fields continually; we see our enemies in the face always, and are always seen and assaulted; ever resisting, ever defending, receiving, and returning blows; if either we be negligent or weary, we dye; We can never have safety and peace but in victory: There must our resistance be couragious and constant where both yielding is death, and all treaties of peace, mortal.

Secondly, There is a necessity of making it our
main

main work, *Because of the multiplicity of businesses that is incumbent on every Christian.* That stream had need to run freely and with full force, that must be divided into many channels. That estate had need to be large that must be parted among many children. Who can count the variety of works that every Christian must be engaged in? how many Dangers he must wade through? how many Snares must he avoid? how many Taunts and Mocks must he abide? how many Temptations must he conquer? how many Graces must he exercise? how many Lusts must he mortifie? how many Duties must he perform? every relation, every condition calls for answerable duty and diligence; every Ordinance must be improved by him, every Providence must be sanctified to him; Mercies must like a ladder mount him nearer to Heaven; Misery must, like the famine to the Prodigal, force him to hasten to his Fathers house: His Wife, his Children, his Servants, his Neighbors, his Friends, his Enemies, his shop, his closets, his visits, his journeys do all require suitable service, and who can perform it that is not diligent and sedulous?

Consider him in reference to Gods immediate Worship, he must pray, hear, read, meditate, watch, fast, sanctifie Sabbaths, sing Psalms, receive the Sacrament, and in all walk humbly, reverently and uprightly with his God. Consider him in reference to poor men, he must love mercy and supply their necessities according to his ability, and not like a muck-heap, good for nothing till carried forth;

forth; whatever men he deals with, he must do justly, love his Neighbor as himself, and as God gives him opportunity provoke them to mind Grace and Sanctity; as Musk, perfume if possible all that he comes near. Consider him in reference to himself; he must live soberly, vigilantly; his heart is like a subtle sturdy thief, ever seeking to break the goal, and therefore must have a strong guard; his corrupt nature is like fire, and his whole man like thatch, and therefore he must keep a narrow watch; his Sences are the Out-works which Satan is ever assaulting, by them to gain the Royal Fort of the Soul, that he must defend them with care and courage day and night. What is said of the Husbandman is true of every Christian, *His work is never at an end; The end of one work is but the beginning of another;* He must always be imployed, either in dunging, dressing, ploughing, sowing, harrowing, weeding or reaping his ground; he hath no leisure to be idle and lazy who hath so much work lying upon his hand. *Seneca* thought Philosophy cut him out so much work, that he was necessitated to spend every day and part of the nights in making it up. Christianity, a nobler Mistress, as she gives better wages, so she commands greater work; that her servants may say well with the Emperor, Let no day pass without a line; and with *Solomons* Housewife, not let their candle to go out by night, *Prov. 30.*

*Nullus mihi per
otium exiit dies
partem etiam
noctium studiis
vendico non va-
co somno sed ju-
cumto, & oculos
vigilia fatigatos
cadentesq; in o-
pere deinceps.
Sen. epist 67.*

The French Duke *de Alva* could say (when he was asked by *Henry* the Fourth, *Whether he had seen the*

the Eclipse of the Sun) That he had so much business to do upon Earth, that he had no time to look up to Heaven. Sure I am, the Christian may say with more truth and conscience, That he hath so much business to do for Heaven, that he hath no time to mind vain or earthly things. That servant who doth ponder the strictness of his Master, consider the shortness of his time, conceive the largeness of his task, and beleeve the weightiness of his work, how it must be done, or he is undone for ever, will be easily convinced that it nearly concerns him, that it highly behoves him to shake off sloth and sluggishness, to gird up the loins of his mind, to give it the precedency in all his actions, to pursue it with industry against all opposition, to persevere in it with constancy to his dissolution, and in a word, to make it his main business, his principal work.

CHAP. VIII.

A Complaint that this Trade is so dead, and the Worlds trade so quick.

THe Use which I shall make of this Doctrine, shall be either by way of Complaint or Counsel.

First, By way of Lamentation: If Godliness ought to be every ones principal business, *How sadly should it be lamented that this calling is so exceedingly*

ceedingly neglected? What one man is there of many that doth follow this trade, and exercise himself to Godliness? Men generally cry out *Trading is dead*, their particular callings are gone; they make no considerable returns, they stand in their shops all the day idle: But may not God rather complain, The holy, heavenly trade is decayed and dead; general callings are left and lost; *Why stand ye all the day idle, and refuse to work in my vineyard.* While the Devil has whole droves to do his drudgery; the Flesh vast flocks to flatter its fancies, and the World many millions to admire and adore its vanities; *the ways of Sion mourn, they are unoccupied, none come to the solemn feasts, all her gates are desolate.* While the Lawyers Closet is filled with Clients for counsel about their Estates, the Physicians chamber with Patients about their bodily health, and the Tradesmans shop crowded with customers, Jesus Christ is left alone. Though he offereth wares which are of infinite worth, and stretcheth out his hand all the day long yet no man regardeth.

P. Pilgrim.

It is reported of some *Spaniards* that live near the place where is store of fish, that they will rather go without them then take the pains to catch them; Heaven and Happiness, Saviour and Salvation are near men, they are brought to their very doors, and yet men will rather *lose* then *labour* for them, rather go *sleeping* to Hell, then *sweating* to Heaven; *All seek their own, and none the things of Jesus Christ.*

Offer a crust to a dog and he will catch at it, offer him

him a Crown and he will contemn it; offer these men the crufts of vanity, and how greedily are they imbraced, while the Crown of Glory is most unworthily dispised; like beastly swine they trample this pearl under their feet, and love to wallow in the mire.

But possibly you may say, that there are many that make Religion their business, onely they are so near me that (according to the rule of Opticks which requires a due distance between the faculty and the object) I cannot behold them; they abound in every Country, Parish, Family, All are Christians and make the Worship of God their main work.

I must answer as he did when he saw the vast Army of *Antiochus*, *There are many men, but few Souldiers; many mouths but few hands*; there are many nominal but few real Christians; many that flourish like fencers, *beating onely the air*, but few that fight in earnest *the good fight of faith*. Godliness hath many complemental servants that will give her the cap and the knee, a few good words and outward ceremonies, but Godliness hath few faithful friends that make her the Mistris of their affections, that give her the command of their hearts, and that wait upon her, and walk with her all the day long. Pretenders to her service are indeed like the sand of the sea numerous, but practitioners or faithful servants are like the pearl of the sea rare and precious; *many court her, but few marry her*; for indeed men generally deal with Godliness as the *Germans* with the *Italians*, or the *Dutch* with

with the *Spaniards*, hold a fair outward correspondence, enough to serve for mutual trade and traffick, but enter not into a near familiarity; they have no great intimacie with Godliness; its rather a stranger to them, whom now and then they bestow a visit on for fashion sake, then an indweller or constant inhabitant.

Lepidus Major a loose Roman, when his Comrades were exercising themselves in the Camp, would lay himself down to sleep in the shade, and cry out, *Utinam hoc esset laborare*, would this were all the duty I were to do: Such Souldiers are many who pretend to fight under Christs Banner; when they should be watching their souls, and warring with Satan and sin, they are sleeping and snoring as if that were the way to work out their salvations. Reader, I must acquaint thee with the Physicians rule, that *Spontanea lassitudines morbos loquuntur*; Weariness without some apparent cause is a sign of a diseased body; so thy laziness doth speak a very unsound soul.

This complaint is urged with a threefold consideration.

First, *How eager is the worldling for wealth and earthly things?* though they loyter about the meat which endureth to eternal life, yet they can labour for the meat that perisheth; though they are so negligent about the Kingdom of Heaven, yet the Kingdom of Earth suffereth violence. What pains do the Mariners take for treasure? What perils doth the Souldier undergo for plunder? what labour and industry doth the Husbandman use for profit?

profit? he riseth early, sits up late, denieth himself, loseth his sleep, rides and runs too and fro, imbraceth all opportunities, is eaten up almost with cares and fears, all for the *earthly mansions*, whilst the *heavenly Mansions* are like the unknown part of the world, which no man regardeth or looketh after: *They pant after the dust of the earth* as greedily as hot creatures do after the air to cool their scorched intrails, *Amos 2.7.* The Serpents curse is entailed on that poysonous brood, *the dust is their diet, they feed on ashes, Gen. 3.14. Amos 7.* They laugh at dangers and trample upon difficulties, they force their way through darkness, and the shadow of death, through stifling damps and overflowing floods, through rocks and mountains in the pursuit of earthly treasures, *Job 28. 9, 10, 11.* Its said of the Dutch they are so industrious at Navigation that if it were possible to sail in ships to Heaven they would not come short of that Haven: Ah what pity is it that this jewel should hang in a swines snout, which would so well become the Christians finger; that this diligence, this violence should be exercised about mens earthly and particular, which would so well suit their heavenly and general calling. The ambitious person, like the Panther, is so greedy of the poisonous Aconite (hung up by the Hunters purposely in vessels above their reach) of air and honour, that he never leaves leaping and straining thereat till he breaks and bursts himself in sunder.

The covetous man (saith one) that hath more then enough yet perplexeth himself with his own wants;

*Pliny nat. hist.
lib. 8, cap 27.*

look how like a fool he goeth, leading his horse in his hand, and carrying his saddle on his back till he be pickled in his own sweat, and killed with cares, when his horse would with ease carry him and his saddle
 The Voluptuous man, like the Drone, is busie about the glass of water baited with honey, in it he labours and wearieth himself even till he be drowned.

How do men (like the Israelites in the Egyptian bondage) travel up and down and even weary themselves *to gather straw*. What pains do they take to hew unto themselves broken cysters. Their chief strife is with the Toads, who shall fall asleep with most earth in their mouths, who shall leave this world with most wealth in their hands: Their parts and gifts, their time and talents, are all improved to help forward their earthly trade, *They are wiser in their generation then the children of light.*

Oh how lamentable is it that the oynions and garlick of *Egypt* are preferred before the milk and honey of *Canaan*. *Luther* tells us of a noble man at *Vienna*, in the time of his abode there, which made a great Supper, and in the midst of his mirth belched out this windy and blasphemous speech, *If God will leave me this world to live and injoy my pleasure therein but a thousand years, then let him take his Heaven to himself.* This man spake what most men think; the bramble of their bodies reigneth and fire ariseth out of it to consume the cedar of their souls.

The Heathen have admired and bemoaned mans industry about earth, they have wondered what made

*Luthers Colloq.
Mensal p. 85.*

*Lyfippus made
Alexanders
picture with
this posie.*

*Iupiter asservit
terram mihi et
affere cælum.*

*Sen. lib. 6. nat.
cap. 26.*

made man, who is of an erect countenance looking up to Heaven, thus to bow down and bury himself alive in the earth. *Tertullian* stood amazed at the folly of the *Romans*, who would undergo all manner of hazards and hardships to be Consul, which he fitly calls, *One years fleeting joy*. The Prophet tells such *that they rejoyce in a thing of naught*, *Amos 7*. Nay the forementioned Moralist tells us that such worldlings *operose nihil agunt*, *Take a great deal of pains to do nothing*. That their whole life is but a laborious loytering, or at most a more painful kind of playing; their account will be nothing but ciphers; like children they run up and down and labour hard to catch a gaudy Butterflie, which when caught will foul their fingers and flye from them. *O mortal men, how long will ye love vanity and follow after leasing*, *Psa. 4*.

Tertul. de corona militis.

Is it not sad that so noble a being as mans soul should be wholly taken up with such mean sordid things. That phrase in *Psa. 24. 5*. *That hath not lift up his soul unto vanity*, is read by *Arius Montanus*, *He that hath not received his soul in vain*. O how many receive their souls in vain, making no more use of them, then the Swine of whom the Philosopher observes, *Cujus anima pro sale*, their souls are onely for salt to keep their bodies from stinking. Who would not grieve to think that so choice a piece should be employed about so vain a use.

Reader, If one should be intrusted with the education of a great Prince (who was descended of the blood royal, and heir to a large Empire) and should set him onely to rake in Dungils, or
cleanse

cleanse Ditches, thou wouldst exceedingly condemn such a governour. Wouldst thou not think, *It is pity indeed that so Noble a person should be busied about such low unworthy projects.*

God hath intrusted thee with a precious soul, descended highly even from God himself, claiming kindred with the glorious Angels, and capable of inheriting that kingdom to which the most glorious Empires of the World are but Muck-heaps. Art thou not one of them that employ this Princely soul, altogether about unsutable and earthly practices, and causing it (as the lapwing though it have a coronet on its head) to feed on excrements? It was one cause of *Jeremiahs* sad lamentation, *that the precious Sons of Sion comparable to fine gold should be esteemed as earthen Pitchers, the work of the hands of the potter, that they which were brought up in Scarlet, should embrace Dunghils,* Lament. 4. 2, 3. Have not we more cause of sorrow that mens souls, the precious sons of God should be put to no better use then earthen pitchers, that they which should be brought up delicately in the nurture and admonition of the Lord, should be busie about dross, and imbrace Dunghils, that thy precious soul should thus *lacquey* after earth and vanity, when it should like an *Angel*, be always standing and waiting in the presence of God.

Who can read the stories how *Domitian* the King spent his time in catching *Flies*, *Solyman* the *Magnificent* in making *Arrow-heads*; *Achmat* the last in making *strings* for Bows; *Harcatus* the King

King of *Perſa* in catching *Moles*; *Caligula* the Emperour in playing the *Poet*; *Nero* the Emperour in *Fidling*, and not admire at their folly; that ſuch great Princes ſhould buſie themſelves in things to infinitely below their places. But thy folly *Reader* (if one of them I am writing of) is far greater, in that thy practices are more below thy ſpiritual and heavenly principle. May I not ſay to thee as *Philip* to *Alexander*, (when he heard him ſinging) *Art thou not aſhamed being a Kings Son, to ſing ſo well; Art thou not aſhamed being an immortal angelical ſubſtance, the off-ſpring of God, and capable of his likenesſ and love, to be glewed as a Toad-ſtool to the earth, to ſpend thy time and ſtrength, venture the periſhing of thy mortal body and immortal ſoul too, for that meat which periſheth.* It is ſtoried of *Pope Sixtus* the fifth, that he ſould his ſoul to the Devil for Seven years enjoyment of the Popedom. What fool ever bought ſo dear? what mad man ever ſold ſo cheap? yet every worldly perſon doth implicitly the ſame with this Pope. He ſelleth what is more worth then all the World for a little Wind. Ah, how coſtly is that treaſure which makes him a beggar to all eternity.

O Lord, what a fooliſh ſilly thing is man, to prize and take pains for *hulks* before bread, *vani-ty* before ſolidity, a *ſhadaw* before the ſubſtance, the *Worlds ſcraps*, before the coſtly feaſt, the *dirty Kennels*, before the *Chriſtal water of life*, an *Apple* before *Paradiſe*, a *waſh of Pottage* before the *Birtheight*, and the leaſt *fleeing and inconstant good,*

good, before the greatest *truest and eternal good*. Their particular callings are but about *earth*, the lowest, meanest and vilest of all the elements in these callings, they deal but with *men and bruits*, their gains here at best cannot be *large*, because their lives here cannot be long, and yet how eagerly are they pursued? how closely are they followed? how constantly are they busied about them? their general callings are about their *souls*, their *eternal salvations*, in these they have to do with the *bles-sed God*, the *lovely Saviour*, in communion with whom is Heaven upon Earth, their gains here are above their thoughts, and beyond their most *enlarged desires*, no less then infinite and eternal. The profit of godliness is invaluable above price. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof, It cannot be valued with the Gold of Ophir, with the precious Onix or the Saphir. The Gold and the Christal cannot equal it, and the exchange of it shall not be for Jewels of fine gold; No mention shall be made of Coral or of Pearls, for the price of Wisdom is above Rubies. The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold, Job 28. 15, to 20.* yet how lingringly is this calling entred upon, how lazily is it followed, and how quickly cast off, O foolish man who hath bewitched thee, that thou dost thus dislike and disobey the truth.

I cannot more fitly resemble man then to a silly Hen, which though much good Corn lie before her, takes little notice of it, but still scrapes in the Earth. The favour of God, the promises of the Gospel,

Gospel, the Covenant of Grace, the blood of Christ, the embroydery of the Spirit, the life of faith, the hope of Heaven, joy in the Holy Ghost, are laid before man, yet he overlooks them all, and lives like a Mole digging and delving in the earth.

Though men see before their eyes. a *period* and end of all earthly *perfections*, that the beauty, bravery, of all earthly things is but like a fair Picture drawn on Ice, quickly perishing; that their riches and estates are but like Snow, which children take much pains to rake and scrape together, to make a Ball of, which upon the Suns shining on, it presently melteth away; though they see daily men that hoarded up Silver, and wrought hard for wealth, hurried away into the other World, leaving all their heaps behind them; yet they will take no warning, but as the silly Lark still play with the *feather* in the Glas, till they are caught and destroyed by the *Fowler*: Men wrong themselves, and misconstrue God, who (as if he had hidden those things because he would have them sought, and laid the other open for neglect) bend themselves onely to the seeking of those earthly commodities, and do no more mind Heaven, then if there were none. If we could imagine a beast to have reason, how could he be more absurd in his choice.

What a beast is he to love his silver above his soul, and lose his God for a little corruptible gold? While he lives (like the King of *Armenia* by *Marc. Anton.*) he is a close prisoner in golden fetters,

*Plut. in vit.
Anton.*

M

and

and when he dieth, this worldling may say to his darling, as *Cornelius Agrippa* to his familiar spirit neer his end, *Abi perditā bestia, quæ me perdidisti, Begone thou wicked wretch, thou hast undone me.*

It was good counsel which was given *John* the third King of *Portugal*, to meditate a quarter of an hour every day on that divine sentence. (And O that Reader, I could perswade thee to it) *What will it profit a man to gain the whole World and lose his own soul, or what will a man give in exchange for his soul, Mat. 16.* I have read of a *Philosopher*, who living near a *Black Smith*, and hearing him up every morning, at his *Hammer and Anvil*, before he could get out of his *Bed* to his *Book*; profest himself much ashamed, that such an ignoble trade (as a *Smiths*) should be more diligently attended then his more serious and excellent studies: What sayst thou, Reader, Dost thou not blush to think that Worldlings are more busie and laborious about the low things, the rattles and trifles of this life, then thou art about the high affairs of *God* and thy *Soul*, the noble and serious concernments of *Eternity*?

CHAP. IX

The Complaint continued that this Calling is so much neglected, when superstition and sin are embraced, and diligently followed.

SEcondly, How do men make *Superstition* and *Idolatry* their business. Though they are careless about

about *Divine institutions*, yet they are zealous for *humane traditions*. How zealous were the *Pharisees* for the inventions of their Elders. They called them *Mashlamath*, *Completions* or *Perfections*; esteeming them both helpful to the observation of the Law of God, and also to the perfection of it. Superstitious persons do naturally think that their postures, gestures, ceremonies, and additions do render the Worship of God more comely and more compleat; but truly such embrace a cloud instead of *Juno*, worship the shadow of *Christ*, whilst the Prince himself goeth unsaluted. Men are exceeding prone to, and earnest for such vain and false ways and worship; partly because its pleasing to *corrupt spirits*, who naturally love a *fair shew in the flesh*. A pompous holiness, lutes best with a proud heart; partly because these traditions were received from their Ancestours; and as *Austin* observed in his time; Men were resolved right or wrong to be followers of their Fathers. (Sutable to which *Cicero* said, *I will never forsake that way of Divine service which I have received from my Fore-fathers, for any mans pleasure, or by any mans perswasion*) No not though *Christ* himself dyed to redeem them from their *vain conversations*, received by tradition from their Fathers, 1 Pet. I. 18, 19. hence, though they are so backward where God Commands, yet they are forward when men command. What an outcry doth *Micah* make for his *Idol*? What a privy search doth *Laban* make for his *Image*? *Gideon*, must dye for throwing down the *Alter of Baal*.

How earnest are many for *priests, Tapers, Altars, Sacrifices, Days, Meats, Conservations, the Holy of Holies, Crossing and Cringings*. In these their zeal is hot, boyling over to the scalding of themselves and others. Though this fervency is aptly compared to a Ship without Ballast, over-beared with Sails, which in a storm casts away all aboard her; they *disesteem their estates and possessions in comparison of Idolatry and Superstition*. Such persons are not onely liberal but lavish; *Jeroboam* will be at great cost for his *Idols*, they must be, not *Iron or Brazen*, no not *Silver*, but *Golden Calves*, not *Guiled over*, but *Massie, molted Gold*; they *lavish gold out of the bag, and weigh silver in the ballance, and hire a Gold-Smith, and he maketh it a God, and they fall down and Worship it*. Isa. 46. 6. The *Israelites* will spare their *Jewels* for their *Idols*, *Exod. 32. 3. Micha's mother* to make molten and graven Images will lay out *eleven hundred shekels of silver*, *Judg. 17. 2, 3*. The *Papists* are so prodigal though it is the less wonder in them, because they hold such actions meritorious of Salvation, (and what would not a man give or do to be saved?) that not onely their *Churches* but even *Cloysters* are stuck and stuff with costly, pearly presents, to their supposed *Saints*. The *Indians* in the *Isle of Zeylon* having a consecrated *Apes tooth* got from them, offered an incredible mass of treasure to recover it. How many zealots that will hardly give a penny to the releif of a poor Christian throw away pounds for the maintenance of Superstition?

They

They slight their relations to further their idolatrous devotion. The superstitious Jews would sacrifice their children to *Moloch*, 2 King. 17. 17. The *Carthaginians* at one time (after they had received an overthrow by *Agathocles*) sacrificed two hundred of their prime Nobility to appease their incensed Deity: *Good God whether is nan fallen!* to be more cruel then a *Beast* to the children of his own body? What slavery is it to serve Satan, and what liberty to serve thee?

Diodor Sic.

Nay they will sacrifice not onely their Estates and children, but their lives and all their outward comforts to superstition: How did the worshippers of *Baal* cut and lance themselves. *Abaz* sacrificed to the gods of *Damascus* that smote him, 2 Chron. 28. 23. So fervent he was that he chose rather, in the service of false gods to be scourged, then in the service of the true God to be saved.

Verheravi à demone malle-
bas quam à Deo
coronari.
Mendoz. in
Sam. 8.

Among the *Mahometans* are a sect called the *Dervises*, whose sharp and strict penances exceed those of the *Papists*; they live on the tops of hills, solitary, for contemplation, fast till nature be almost decayed, have no cloaths but to cover their nakedness, wear such massie fetters of iron upon their legs, that they can scarce stir, and yet go as fast as they can with them many miles to visit the Sepulchres of their deluded Saints. The *Turks* willingly lay down their lives in their Wars to propagate their Religion, which their Prophet hath taught them must be done, *non disputando, sed pugnando, not by disputing with, but by destroying others.* The unhappy *Jesuite* (though his Religion

Pur. Pilgrim.
p. 1478.

Al. oran.

gion be an heap of formalities, as the Turks a bundle of fooleries) is yet so zealous for it, that Campian could impudently in a Letter to Q. Elizabeths Council affirm, *That as long as there was one Jesuite left for Tiburn, they had vowed never to desist endeavors to set up their Religion in this Nation.* O devout ungodliness, or ungodly devotion ! How few take such pains to go to Heaven, as many do to go to Hell?

Alas *what sorrow doth this call for and command ?* that men should be so hot and fiery in Will-worship, in false Worship, wasting their wealth, cutting and carving their bodies, as if they were made onely to be their slaves, and themselves to be the Tyrants over them ; laying out so much cost, and exercising so much cruelty, for that which is worse then nothing, for that which will not onely not profit them, but extreemly and eternally prejudice them ; and in the interim the easie yoke of Christ is scorned, the power of Godliness slighted which might be minded with much more mildness and mercy to their outward and inward man.

It was a good meditation of a forequoted Author, *Those that travel in long pilgrimages to the holy Land, what a number of weary paces they measure ? What a number of hard lodgings and known dangers they pass ? and at last when they are come within view of their journeys end, what a large tribute they pay at the Pisan Castle to the Turks ? and when they are come thither, what see they but the bare sepulchre wherein their Saviour lay, and the earth that he trode upon, to the encrease of a carnal*

nat Devotion? What labour should I willingly undertake in my journey to the true Land of Promise, the celestial Jerusalem, where I shall see and enjoy my Saviour himself? What tribute of pain or death should I refuse to pay for my entrance not into his sepulchre, but his Palace of glory, and that not to look upon, but to possess it.

Thirdly, As many make the World their main work, and others Superstition their principal occupation, so most make wickedness their chief, their constant trade and busine. While sanctity is but coldly entertained, but complemented with, sin is laid in the bosome and heartily embraced; the turnings and windings that are in the sinners way, are not easily to be observed; the pains which he takes to bring forth and breed up those Birds which will peck out his own eyes, can neither be fully described, nor sufficiently lamented. In what hast and hurry is Absalom for an Halter? what work doth lust make in Ammon, to waste his body, and send his soul to endless woe? How fast doth Gehazi run after a Leprosie, as if he might come too late? How sick and violent is Ahab for Naboths Vine yard? How fiercely doth Balaam ride even without raigns, after the wages of unrighteousness? How eager and earnest were Pharaoh, and his Egyptians, to fight against God? what a stir, what a do, they make to overtake destruction, and to sink like Lead, in the midst of the mighty waters. Joshua could stop the Sun in his course, but not Achan in his covetous career; Paul before his conversion (as one observes) followed.

lowed the Saints with such close persecution, and was so *mad* upon it, that like a tyred Wolf, wearied in worrying the flock, he lay panting for breath, and yet still breathed out persecution. In one Journey he travelled one hundred and sixty miles (namely from *Jerusalem* to *Damascus*) as an inquisitour for private Heresie. At *Muscleborough* field many of the *Scots* ran away so fast, that they fell down dead; truly so do men by sin, run away a pace from God, even to the tiring of themselves here, and tormenting themselves hereafter. They run as fast as if they feared that Hell would be full before they came thither.

The wicked man travelleth with pain all his days, Job 15. 20. A wicked mans whole course, is spent in carking care, as the Seventy read it. He hath many sharp throws, bitter pangs, before he can bring forth that hideous horrible Monster, *Sin*. Some Women are very long in labour, several days in pain; but a wilful Wicked man, travelleth with pain *all his days*; He works himself weary in digging descents into Hell, and labours harder at it then many do for Heaven. I remember *Buntingus* in his *Itinerarium totius Sacrae Scripturae*, when he comes to the Travails of *Antiochus Epiphanus*, that fierce enemy of Gods people, first relates the tedious journies (in all eight thousand one hundred fifty three Miles) various hazards, desperate dangers and difficulties, which this wicked wretch underwent to satisfie his malice, and gratifie his revengeful spirit, and then concludes thus. *We see that*

that the Wicked with more sorrows, troubles and vexations, gain eternal damnation, then the just, though they suffer greivous affliction, obtain everlasting Salvation. For amongst all the Patriarchs, good Princes and Prophets, there is not found any that had so many long and tedious journies as this Antiochus, who continually oppressed his mind and conscience with unprofitable vanities and wicked thoughts, and at length had a miserable and terrible end.

Though God hath few diligent Servants, yet the Devil hath many drudging slaves that work hard at grinding in his Mill all their days. Their calling is a trade of corruption which they follow with diligence and constancy. They plow iniquity, sow wickedness, and reap the same, Job 4. 8. Alas what pains do they take to pollute themselves spiritually, and perish eternally? They Plow iniquity, Plowing is no easie, lazy work. We say of such works as require much pains, a man were as good go to Plow all day; These sons of Belial, that will not stoop to the easie yoke of the Saviour, can submit their proud Necks to the hard yoke of Satan, and follow his Plow willingly. Sin is their diet, their meat and drink, they eat the bread of violence, and drink the wine of deceit, Prov. 4. 17. Nay it is their dainties their delicates, let me not eat of their dainties; Psa. 141. 4. These Apish Monkies (who now and then act the part of Christians without a principle of Christianity) feed on Spiders, on Poyson. Further, it is not onely their nourishment in the day, but their refreshment in the night, They cannot sleep unless they cause some

to fall, Prov. 4. 16. Till their stomachs are gorged and glutted with the sweet meats of sin, and thereby their heads filled with filthy fumes and vapours arising thence, they can take no rest. They love sin above sleep, and let them but riot, they will lose their rest. The *Murderer riseth with the light*, to cut asunder the silver thread of his Neighbours life. The *Drunkard* that hellish good Husband, can be all night drinking healths to others, whilst he leaves none to himself, how often doth his brains crow before break of day; the *Chieft* and *Adulterer* love and long for darkness, to cover and countenance their cursed deeds, Job 24. 14, 15, 16. Pro. 7. 9. Once more. As sin is their nourishment, their food and sleep, so it is their *Garment* their *Ornament*. *Pride compasseth them about as a chain, violence covereth them as a Garment*, Psa. 73. 6. A chain of pearle doth not better become their Necks, nor the richest robes adorn their Backs, then sin doth in their judgments become and sute their souls. They glory in their *shame*; Plato saith of *Protagoras*, that he boasted whereas he had lived sixty years, he had spent Forty years in corrupting youth. They brag of that which they ought to bewayl.

They plot sin with their heads, *They conceive mischief*, Psa. 7. 14. they affect sin with their hearts, *their hearts are after their covetousness*, Ezek. 33. They act with their *hands*, what their heads forge, and their hearts favour; they do evil with both hands earnestly. *Micah 7. 3*. They work so hard till they are weary, *thou hast wearied thy self*

in the multitude of thy counsels, Isa. 47. 13. Pliny saith of the Scorpion, that there is not one minute wherein he doth not put forth his sting; these cannot cease from sin, 2 Pet. 2. they do even contend which of them shall exceed in sin, as unhappy boys strive who shall go farthest in the Dirt.

All the *rubs* which are layd in their way, do rather increase their *rage* then hinder their *riot*. When God would stop the stream of their lusts by his prohibitions, laws, judgements, like waters dammed up, they swell the more, and like the possessed person break all those cords in peices. When *Paul* chides the *Ephesians* for their Idolatry, they cry out for it with the greater vehemency. When *Steven* had reprov'd the Jews for their cruelty, they were cut to the heart and gnash upon him with their teeth. Acts 7. 54, 57. When *Ahaz* was hampered in affliction, like a mad Dog he bites at his Chain, and sins yet more in his distress, against the Lord. When the sinners tide of nature is thwarted and crost by the winds of reproof or some judgement, what a storm is presently raised? how doth he like the Sea presently discover and foam out his own shame. Though God command, intreat, perswade, threaten, promise, yet all this Physick doth often but move and stir, not remove nor purge away their ill humours. O how deadly is that disease which no physick can cure? and how tough is that wood which no wedge can cleave? The bird will beware of the pitfall in which she hath been caught, and the beast of the snare in which he hath been taken, but brutish man more foolish

then beaſts, will not be parted from ſin though he have been ſharply puniſhed for it.

*The Wicked are eſtranged from the womb they go aſtray as ſoon as they are born, ſpeaking Lies; Their poiſon is like the poyſon of a Serpent, they are like the deaf Adder that ſtoppeth her ears, which will not hearken to the voyce of Charmers, charming never ſo wiſely, Pſa. 58. 3, 4, 5. The Serpent when ſhe begins to feel the Charmer, clappeth one ear preſently to the ground, and ſtoppeth the other ear with her tail, although by hearkening to the Charmer (as ſome obſerve) ſhe would be provoked to ſpit out her poyſon, and renew her rage. So hot is man upon his Harlot ſin, that he is deaf to all that would counſel him to the contrary, he ſtoppeth his ear, hardeneth his heart, ſtifneth his neck, againſt the thunders of the Law, the ſtill voyce of the Goſpel, the motions of the Spirit, and the convictions of his own conſcience. When ſin calls they run through thick and thin for haſt, when the World commands how readily do they hearken, how quickly do they hear, how faithfully do they obey? but when the bleſſed God cryeth to them, chargeth them by his unqueſtionable authority, beſeecheth them for their own unchangeable felicity, they (like ſtatues of men rather than living creatures) ſtand ſtill and ſtir not at all. Other things move ſwiftly to their centers, *Stones* fall tumbling downward, *Sparks* fly apace upward, *Conies* run with ſpeed to their burrows, *Rivers* with violence to the Ocean, and yet ſilly man hangs off from his maker; that neither intreaties, nor threatnings,*

nor

nor the word, nor the Works of God, nor hope of Heaven, nor fear of Hell, can quicken or hasten him to his happiness. Who would imagine that a reasonable soul should act so much against sense and reason? Where is the Saint that is not shamed by the very damned, sinners *drive furiously* (like *Jehu*) against their God, their *Sovereign*, but Saints like *Egyptians drive heavily* though they are marching in the road to the *Heavenly Canaan*. Ah who presseth towards the mark, for the price of the high calling? Who works so hard to be preferred to the beatifical vision, as wicked men do to be punished with eternal destruction? they sweat at sowing in the Devils field, when all they shall reap thereby will be *damnation*, and thou *freezest* in seeking Gods favour when the fruit thereof will be everlasting *Salvation*.

O Reader, Consider and mourn, that the deceitful world (who will leave their lovers in the greatest danger) should have such hot and violent workers; that *superstition* should be so greedily caught at, though like Hemlock, it makes them run mad that eat it, and ends often in desperation; nay that the loathsome monster *Sin* (whose Father is the Devil, whose service is perfect slavery, whose joynture is *blackness of darkness for ever*) should have so many and such eager, earnest Suitors; and yet Godliness (whose birth is noble from Heaven, whose person is lovely, *the beautiful image of the blessed God*, whose portion is large, no less than *eternal life*) should be by most wholly slighted, and at best but coldly courted. Surely this ought to be
for

for a lamentation. Good God whither did man go when he departed away from thee !

The ancient men wept when they saw the foundation of the Second Temple laid, considering how far it came short of the glory and beauty of the First, *Exra 3. 12.* What cause have we then to weep floods of tears when we ponder how short man is, nay how contrary man is to his primitive purity and perfection. Godliness was then his *business* but is now his *burthen* ; Sin was then loathed as his *bane*, but is now loved as his *daily bread*.

CHAP. X.

An Exhortation to make Godliness our business in the whole course of our lives.

THe second and principal Use which I shall make of this Doctrine, shall be by way of Exhortation ; *Ought Godliness to be every ones business?* then Reader let me perswade thee in the fear of God to put this Precept into practice ; *Exercise thyself to Godliness.* Let it be the chief trade thou drivest, the principal calling thou followest, to worship the true God in heart and life, according to his revealed Will. I hope thou art satisfied in the weight of the Reasons already delivered ; what canst thou say, why thou shouldst not presently set upon the work. Thou hast heard it is the great end of thy being and continuance in this world, That

That it is an employment of the greatest concernment; How it is *Soul work*, *God-work*, *Eternity-work*; That it must of necessity be made the main business, or otherwise all thy labour will be lost: anst thou easily break this threefold cord; let conscience judge between God and thee, whether such a work as this is, doth not deserve all thy time and strength, thine utmost care and greatest diligence, and ten thousand times more then thou canst possibly give it. Thou hast also read how fiery and furious Worldlings, Formalists, Sinners are for their *Dalilabs* and *Atinions*; Oh why art thou so slothful to go in and possess the land, Judg. 18. 3.

Themistocles seeing two Cocks fight, when he was going to a battel, pointed his Souldiers to them and said, *Do you see yonder Combatants, how valiantly they deal their blows & with what fury they fight & and yet they fight not for their Country, nor for their Gods, nor for the honour of their Ancestors, nor for Glory, nor Liberty, nor Children & What courage then, my brave Countrymen, should this put into our hearts, on whose resolution all these depend, and by whose valour they subsist & So say I to thee, Reader, Dost thou see yonder Worldling, how he rideth, runneth, toileth, moileth, sweateth, wasteth his strength, wrongeth his body, makes a very pack-horse of it, and will scarce allow it time to eat or sleep? Dost thou see yonder Superstitious person, how zealous he is for the inventions of men, living his Estate, Limbs, Liberty and Life at the feet of his own Idol & how like one upon a fiery Steed full of mettle,*

*Ælian 12. 24.
H. β. c. 18.*

tle, he rides poſt out of Gods way, and from Gods Word? Nay doſt thou ſee yonder Sinner, what time he ſpends, what miſeries he endures? what Wealth he waſtes? how hard he labours to gratifie his Luſt? And yet theſe work not for the Blood of Chriſt, nor for the Love of the Father, nor for the Graces of the Spirit, nor from freedom from the Curſe of the Law, the ſlavery of Satan, the torments of Hell, nor for their Souls, nor for their God, nor for fulneſſ of joy, and the pleaſures that are at Gods right hand for evermore? What Zeal and Fervency ſhould this put into our hearts, Dear Friends! and what diligence and induſtry into our hands, when we work and trade for all theſe? and if we make them our buſineſſ our labour ſhall not be invain in the Lord.

Exercise thy ſelf to Godlineſſ, not to Superſtition: As the Ivy in time eats up the very heart of the Oake it groweth about; ſo doth Formality and Superſtition the very heart and life of Religion; Let Gods Laws, not thy own or others Luſts be the rule whereby thou governſt thy heart and life.

Superſtition (ſaith an eminent Divine) is to true Holineſſ, what the Concubine is to the true Wife, who is ſure to draw the Husbands love from her; this Brat the Devil hath long put out to nurſe to the Romiſh Church, which hath taken a great deal of pains to bring it up for him, and no wonder when ſhe is ſo well paid for its maintenance, it having brought her in ſo much worldly treaſure and riches.

What ſome obſerve of Horſe hairs, that, though liveleſſ, yet lying nine days under water, they

they turn to Snakes, may pertinently be applyed to superstitious Ceremonies, which though at first dead, or held at most but indifferent, yet in continuance of time have quickened and done much mischief. There is a simplicity in the Word and Worship of God, which I would intreat thee to look after. (*I fear least your minds should be corrupted from the simplicity which is in Christ,* 2 Cor. 11. 3.) not as simplicity is opposed to wisdom, but as simplicity is opposed to mixtures; Compositions do but diminish and abate the vertue of Simples. The more natural and simple the Wine is, the more pure it is, *mixtures do but adulterate it.* The more simple the Worship of God is, (I speak of Gospel simplicity and order) the more pure it is, humane inventions and mixtures may *abuse* it, they cannot *adorn* it. Gods Altar under the law must be of earth. *If thou lift up a tool upon it, thou hast polluted it.* Exod. 20. 24, 25. Men are apt to think, that by lifting up tools on Gods altar, they *polish* it, but God himself saith they *pollute* it.

When the Church was in her infancy, she was drest in the swadling clothes of Ceremonies, but since she is grown up, God hath provided her other attire. To the Jews, the Sun of righteousness was behind, and therefore the shadow of those Ceremonies was before. They were in force and power, but to us Gentiles the Sun of righteousness is before, and therefore the shadow of ceremonies is behind. When Christ came, those shadows seemed to say as the Angels to Jacob, *Let us go, for the day breaketh,* Gen. 32. 26. at the

death of Christ the Vail of the Temple was rent in twain, from the top to the bottom, to acquaint us that the Jewish Ceremonies must then vanish, *Mat. 27. 51.*

Reader, I would not be mistaken, I do not advise thee against that order and decency, which is commanded in the Worship of God, nor against active obedience to authority in things that are circumstantial, or not directly, nor consequentially forbidden in Scripture, but I would counsel thee to beware, least (like the Dog in the Fable) whilst thou art snapping at any shadow thou dost not lose the substance; and withal I must tell thee that as when the shadows grow long, its a sign the Sun is declining; so *when those shadows*, those even indifferent things increase, usually the substance, *the light of holiness decreaseth.*

When Corn runs out into straw and chaff, those that feed on it, may well be thin and lean, but when it runs into ear and kernel, thou mayst expect such as eat of it to be fat and well favoured; when Religion runs into Formalities and Ceremonies, her followers can never be thriving spiritually, they may starve for all the gaudy flowers where-with the several dishes on her table are decked and set forth; it is the power of godliness alone, which like wholsom and substantial food, will distribute nourishment and strength to the inner man; I expect nourishment from bread, not from straw or stones, because God hath annex his blessing to the former, not to the latter. *I look for spiritual strength from divine institutions, not from humane inven-*

inventions, because Gods promise is made to word-worship, not to will-worship; one would think the sparks of that fire wherewith Aarons Sons were consumed, should fly in the faces of men, and make them affraid to offer up to the Lord what he commanded them not, Lev. 10. 1, 2.

Exercise thy self to this Worshipping the true God according to his revealed will. Do not dally and trifle at it, be not cold and careless about it. Take heed of the Worldlings politique principles. Fair and softly goeth far; Too much of one thing is good for nothing; Its good to be Religious, but not too conscientious; A little moderation would not do amiss. These men would serve thee as ignorant Montebanks do their Patients, that whilst they go about to cool the liver (least it should set the blood in a flame) kill the stomach, and thereby necessarily destroy the body. They pretend some fear that thou mayst work too hard, even to thy hurt, when thou canst never do enough, much less, too much, for thy God and thine everlasting good: I must needs tell thee that there is an impossibility of dividing thy service betwixt thy sins and thy Saviour, and of parting thy heart and work between the world and the word. No man can serve two Masters. Mat. 6. 24. If like a Meteor thou hangest between heaven and earth, haltest between Christ and the flesh, as a hunting Dog between two Hares, running sometime after this, sometime after that, thou wilt be sure at last to lose both.

Those creatures under the Law, which did both move in the waters, and hover up and down in the

Air, were unclean in Gods account. *Lev. 11. 10.* There is a story of a Bastard Eagle, which hath one foot close like a Goose, with which she swims in the waters, and dives for fish, and another foot open and armed with talons, with which she soareth in the Air, and seisseth her prey; but she participating of both natures, is weak in either, and at last becomes a prey to every ordinary Vulture. The *ambodexter* in Religion who is both for the flesh and the Spirit, for Riches and Righteousness is all his time a servant of sin, and will at last become a prey to Satan.

Wherefore I must intreat thee, Reader, to make godliness thy sole design and delight, thy main occupation and recreation. If thou find not the golden veins upon the surface, or just under the skin of the earth, do not throw off thy trade nor cast away thy Tools, but delve and dig lower, thou shalt certainly at length come to the rich treasure. The vertuous man in Greek is denominated from a word that signifieth industrious and diligent. Labour is the way to get and increase virtue, and the more vertuous thou art, the more laborious thou wilt be, frequent use must keep thy spiritual arms from rust.

It is a more worthy thing to abound in *work*, then to abound in *wealth*. *Melancthon* spake nobly *Let others take Riches, give me Labour.* They who have been busie about much meaner studies, have yet pursued them with incredible pleasure, and extraordinary pains. *Endymion* spent whole nights on Rocks and Mountains, in contemplating the
moti-

σπουδαίος

*In operibus, fit
abundantia mea,
divitiis per me
let cet abundet
quisquis volue-
rit.*

Plin: arch

motions of the Stars. It is said of *Crisippus*, That he was so intent on his Book that he had starved his Body, had not his maid put meat into his mouth. *Cicero* professeth, He would part with all he was worth that he might but live and dye among his Books; did they reckon Humane Knowledge, that curious piece of vanity at so high a rate that they would trample on their possessions, take any pains to procure it, to promote it? What a price shouldst thou set upon Godliness, upon Divine Knowledge, which is the very seed of eternal life? *Joh. 17. 3.* shouldst not thou undervalue thy estate and strength for it? shouldst not thou spend all thy time, imploy all thy talents, and improve all thy opportunities for the furthering of it? O that holy *Paul* might be thy pattern: *Herein I exercise my self, to keep a conscience void of offence towards God and Men, A&T. 24. 16.* Here is *Pauls* precious cabinet, and his care to preserve it; his Cabinet was his conscience void of offence, a treasure of inestimable value; in this Cabinet were all the jewels of Divine Graces. His Faith and Love, his Hope and Humility, his Patience and Heavenly mindedness were glistering in it gloriously, like so many costly and sparkling Diamonds; but observe *Pauls* care of this Cabinet, I exercise my self to keep a conscience void of offence; *Paul* knew many subtle thieves were abroad, and therefore he must make it his business to keep his pearls, or otherwise they would be stoln from him. He knew if he were robbed he were ruined; nay if but a flaw were made in the jewel of his conscience, it would be of exceeding ill consequence to him, there-

Cicer Ep. lib. 9.

Adhuc me exerceo laboro, totus sum in hac re, ut inculpate deo serviam nec homines offendam.

therefore he did *exercise himself to keep a conscience void of offence.*

Again, *Exercise thy self to Godliness*, make it thy business, *in the whole course of thy life, nay in every passage of thy conversation.* As the blood runs through the whole body, and every vein of the body; so Godliness must run through our whole conversation, and every particular action of it. Godliness must be like the Sun (though its situation be in Heaven, and that the main place of its residence) enlighten and warm the whole body of the air, and all the earth by its influence, shine on all thy natural, civil and spiritual works, *nothing must be hid from the heat thereof.* Reader, observe the command, *Be ye holy in all manner of conversation,* 1 Pet. 1. 15.

The Greek word (*ἀσπερ*) and the Latin word (*conversatio*) for *conversation*, come of a verb that signifieth to turn, to note that which way soever a Christian turneth himself he must be holy; he must be holy in his closet alone, holy among company, holy at home, holy abroad, holy in his shop, holy among his sheep, holy in the Church, holy in his chamber, holy at his table, holy in his travails, holy in prosperity, holy in adversity, holy in every relation, and in every condition, *in all manner of conversation.* As oyl is laid over all colours to make them durable; so Godliness must be laid on every part and practice of our conversation, and thereby they will be permanent to our comfort, and run parallel with the line of Eternity. We lay *gold*, because excellent, on all sorts of mettals,

mettals; *Godliness*. which is more precious then fine gold, must be laid on our Naturals, Morals, Intellectuals, all of them must have their vertue and value from it. The truth is, they all like *Cyphers* stand for nothing, unless this figure be joyned with them, and put before them.

Beleevers are commanded to be *holy men*, *Exod.* 22. ult. In the Original it is *men of holiness*, and ye shall be *men of holiness unto me*, that is *all over holy*; As Christ is called a *man of sorrows*, because his whole man, body and soul was steeped in tears, and his whole time from the womb to the tomb was spent in sorrows and sufferings, full of tribulations. And as Antichrist is called a man of sin, because he is, as *Beza* observes well, *Merum scelus*, *Meer sin*, nothing but sin, *Isa.* 53. 3. *2 Thess.* 2. 3. so the children of God should be *men of holiness*, meer holiness, made up of holiness, nothing but holiness, every part of them should be holy, and every deed done by them should be holy; holiness in their hearts should, as the Lungs in the body, be in continual motion, and holiness in their life must run through all their words as the *Woof* through the whole *Web*.

The Jews had their daily, weekly, monthly, yearly addressees unto God, to teach us that we must be always trading heavenward, that there must be an unwearied commerce, an uninterrupted intercourse betwixt God and our souls. Saints lives are therefore compared to a walk, and called a *walking with God*, or a *walking before God*; they must still walk as in company with him, and tread every

every ſtep as under hiſe eye, *Gen. 5. 22. and 17. 1.* The *Planets* becauſe of their wandering nature, are ſometime nearer to, ſometime further from the earth, yet always within the *Zodiack*, the highway of the Sun. So the Chriſtian, though he be ſometimes ſtooping to the earth in his particular calling, ſometime mounting up to Heaven in the immediate Worſhip of God, yet he muſt always be in the path of godlineſſ; *The highway of the Sun of Righteouſneſſ. Be thou in the fear of the Lord all the day long*, ſaith *Solomon, Prov. 23. 17.* Whether a Chriſtian be eating, or drinking, or buying, or ſelling, or plowing, or ſowing, or riding, or walking, whatever he be doing, or whereever he be going, *he muſt be always in the fear of the Lord*; Godlineſſ muſt be his guide, his meaſure and his end; as the ſalt it muſt be ſprinkled on every diſh to make it ſavoury. Thy life, O Chriſtian, muſt be ſo led that it may be a continued ſerving of God.

The *Precept* is full (though if a true Chriſtian thou wilt eſteem it thy *priviledge*) that whatſoever thou doſt, thou art to *do all to the glory of God*, *1 Cor. 10. 31.* God muſt be the *Alpha and Omega*, the beginning and end of all thy actions, thy duty is to paſſ the whole time of thy ſourjourning *here in fear*, *1 Pet. 1. 17.* Every moment muſt be devoted to God; and as all ſeaſons ſo all actions muſt be ſacred. There is a Propheſie, that in *Jeruſalem*, *in that day ſhall there be upon the bells of the horſes, Holineſſ to the Lord, and the pots in the Lords houſe ſhall be like the bowles before the Altar, yea every p t*
in

in Judah and Jerusalem shall be holiness to the Lord of Hosts, Zach. 14. 20, 21. Mark, the same Inscription is to be upon the bells of horses, and on every pot wick was on the High Priests mitre, *Holiness to the Lord* : to teach us, That every thing though but of common use should be sanctified to Gods service; *That every ordinary enterprize (saith Calvin) should be a sacrifice.*

*Ut quicquid ag-
grediatnr homi-
nes sit sacrifici-
um. Calv. in
loc.*

In the prosecution of this Exhortation, I shall First, Speak to the nature of this duty, and *Manner* how a Christian must exercise himself to Godliness in the whole course of his life, and in every part thereof.

Secondly, I shall lay down *some Means* for the accomplishing this duty.

Thirdly, I shall annex *some Motives* to encourage the Reader in this holy Trade and calling.

First, As to the *Manner*, how a Saint may in every passage of his life follow this Trade, I shall divide my Discourse into these several Heads.

1. How a man may make Godliness his business *in religious actions*, or the *Worship of God in general*, as also *in his carriage*, *in hearing or reading*, *in Prayer*, *at the Lords Supper*, and *on the Lords day in particular*.

2, How a Christian may make Religion his business *in his natural actions of eating, drinking, sleeping and cloathing*.

3. *In his Recreations.*

4. *In his particular vocation or calling.*

5. *In reference to his Relations and Family.*

6. *In his dealings with all men.*

7. *In all conditions, whether of prosperity, or adversity.*
8. *In all companies, whether good or bad.*
9. *In solitariness, or when he is alone.*
10. *On a weak-day from morning to night.*
11. *In his visiting the sick.*
12. *Upon a dying bed.*

CHAP. XI.

*How a Christian may make Religion his business in
Spiritual Performances and religious Actions.*

FIRST, *Make Godliness thy business in religious Duties.*
 I shall put that first in order which is first in nature and excellency; and truly Friend, thy special care must be here; thy greatest diligence will be little enough when thou comest solemnly into Gods presence. Cleanly men, wash their hands and brush their cloaths every day, but when they are to dine with a King, they will wash and scour their hands, they will brush their cloaths over and over again, that their hands may be if possible clean from the least dirt, and their garments from the least dust: The true Christian is in all company and in the whole course of his life, every day careful to keep his soul clean, and his conscience clear, nay to encrease his Godliness, but when he draweth nigh to God, and he hath more special care and extraordinary caution; though Tradesmen are all
 the

the year long doing somewhat at their callings, either casting up their accounts, or gathering in their debts, or amending something in their commodities which are amiss; and therefore have no time for idleness, yet at some times of the year they are full of trading, their shops are crowded with customers, they are all the week either sending out or taking in wares; now this time calls for their greatest diligence and watchfulness.

The time of sacred duty is a Christians market day, wherein he is much imployd, and therefore it calls for his greatest diligence. He that leaves his Shop, or loyters in it at such a time, must expect that his Shop will quickly leave him. The Husbandman hath his seasons to Plow and Sow in, which if he be heedless and careless about, that either his seed be smutty, or his servant slothful, he can look for but a mean and poor harvest. The hours of praying, and reading, and hearing, are the Saints opportunities and seasons of grace; if he be not then careful and consciencious to *Plow up the fallow ground of his heart, and to sow to the Spirit*; his return will be very inconsiderable, he will Reap but a thin crop. But truly friend if thou hast no respect to thy souls good, God hath to his own glory, and though he stoop to thee, in giving thee leave to seek his face, and hear his voice, yet he will not be flighted by thee. He is a glorious and jealous Majesty, and esteemeth it a disparagement to him, for any to wait upon him without their best attire; Though *Uzzah* be dead, yet he speaketh to thee to take heed how thou touchest the Ark.

A Prince may be pleased, if his Kirchin be but indifferent neat and handfom, but he looks that in his *Parlour* (where he gives entertainment to his friend) all things should be in *Print*. Where Gods special walk is amongst his *Candlesticks*, and amidst his *Myrtle Trees*, there Godliness must be our special work, *Holineß becometh thy house, O Lord for ever. Psa. 93. ult.* Godliness doth always sute the back of a Saint: This gracious garment is a glorious ornament to him, whatever he is doing or where ever he is going; but the apparel doth become him best in his approaches to the holy God. No Hangings, no Tapestry becomes Gods house so well as *Holineß*; and no place is so proper as the House of God for this costly, comely furniture.

God is more honored or dishonoured in our *Religious actions*, then in all the actions of our lives; in them we do directly and immediately pretend his Honor and Service, and therefore if we do not walk in them watchfully, and intend them seriously the greater is our sin. For a trespass committed against holy things, the Jews were to bring a Ram to be valued by the shekel of the Sanctuary; for a trespass against their brethren, a Ram was required, but no such valuation expressed; whence *Origen* infers, *Aliud est peccare in sanctis, aliud extra sancta*: It is one thing to sin in holy things, another thing to sin beside them, and he urgeth that place in *Samuel*, 1 Sam. 2. 25. *If a man sin against another man the Judge shall judge him, but if a man sin against the Lord, who shall intreat for*

for him? Lev. 5. 15. and 6. 6. When men are some way off in a Kings eye, they will be comely in their carriage; but when they come into his Presence-chamber to speak with him, they will be most careful: Because Saints are always in Gods sight, their constant deportment must be pious and seemly, *I have kept thy precepts, for all my ways are before thee*, Plal. 119. 68. But because the Ordinances of God are the *very face of God*, and they who worship him therein do solemnly *appear before him*, therefore at such seasons they are bound to be most holy and serious, Exod. 23 17. Psal. 42. 2. The saying of the Sage Orator hath some weight, *Worship the gods at all times especially in publick*; that is in their sacrifices. God is very *curious* how men carry themselves in his Courts, and commandeth thee Reader, be to *eminently pious* when thou appearest in *his presence*. Do but observe under the Law how choyce he was about all things relating to his Worship; the Tabernacle must be made of the best wood, the purest gold, the finest linnen, and every part and pin of it done exactly according to Gods own precept; the persons called to set it up must be rarely gifted and singularly endowed for that very purpose. He that offereth sacrifice must be without blemish, *For whatsoever man he be that hath any blemish, he shall not approach, a blinde man, or a lame man, or he that hath any thing superstitious, or a flat nose, or he that is broken faced, or broken handed, or crooked backt, or a Dwarf, or that hath any blemish in his eye, or the scurvy, or is scabbed; no man that hath any blemish of the Sons of Aaron the Priest*

Isocrat. ad Demon.

Priest shall come nigh to offer the Offerings of the Lord made by fire, he hath a blemish, he shall not come nigh to offer the bread of his God, Levit. 21. 17, 18, 19, 20. So the sacrifice also must be perfect without spot, If it were blind, or broken, or maimed, had a wen, the scurvy, or were scabbed, Levit. 22. 19, 21, 22. 24. It must not be offered, it must be a male without blemish, of the best of the flocks, nay the best of these beasts, the fat (even all the fat) which covereth the Inwards, Lev. 3. 3. And what is the substance of all these shadows, but this, That God will be served by holy men in the purest, holiest manner; that we must be very exact both as to our persons and performances when we are in his presence; that he expects the best of living Sacrifices, the hearts and spirits of men, nay the best of the best, all the heart, and all the soul, and all the strength, Prov. 23. Job. 4. 24. Matth. 22. 37. O how much is an ordinary, slight performance below and unsuitable to so great and glorious a Prince. Religion is as tender a thing as the apple of thine eye; by playing with the eye it may be put out; by dallying with duties thou mayst spoil all.

If the Egyptians did reverence Mercurius Trismegistus so much, that they did forbear, out of respect to him, to pronounce his name rashly; what respect shouldst thou bear to Ordinances which are the name of God? Exod. 20. 24. How fearful shouldst thou be of taking the name of God in vain.

The blind Heathen were choyce and devout in the service of dumb Idols; they served them in white

white, an emblem of purity. They thought nothing too good for those false Gods, for whom the worst was not bad enough. *Solon*, the *Athenian* Law-giver, enacted. that none should serve the Gods, *obiter*, or *by the by*; that their sacrifices should be all select and chosen, and that the Sacrificers should purifie themselves some days before hand. *Lycurgus* had made a law that no man should be at any great charge in a sacrifice, least he should grow weary of Divine service, yet when *Phidias* the famous carver advised the *Athenian*, to make the statute of *Minerva* of marble rather then Ivery 1. Because it was more durable, this reason was approved. 2. Because less chargeable; at the mention hereof, with much rage and wrath, they commanded him silence. They had an higher respect for those *lies and falsehoods*, then many have for the *true God*. When they were going to offer sacrifice, their Priest cryed *τις νῦν ποῦς* who is here. Those present answered *πολλοὶ καὶ ἀγαθοὶ* many and good. Were they so choice and chary in the service of their dunghil deities; and wilt not thou friend be circumspect and consciencious in the service of the living God? did they think nothing costly enough for inanimate creatures, and wilt thou offer to the Lord thy God, *that which cost thee nothing*? Can thy box of precious oyntment, though it be worth never so much, be bestowed better then on thy dearest Saviour, and can thy care and caution, thy love and labour be employed better then in his service? Or dost thou think that the false Gods were more affected with their dishonour,

Eras. pref in adag.

How a Christian may make religion his business

nour, or more to be feared in their displeasure, then the living true God. Dost thou not know that he will be sanctified in them that draw nigh to him, Lev. 10. 3. great persons are impatient of contempts and affronts, especially when they are offered to them in their own houses: God will sooner overlook thy forgetfulness of him in thy trade or travails, then in his Tabernacle. When thou drawest nigh to him, there he will be sanctified, either in thee or upon thee. If thou refuse to give him glory in his service, beleive it, he will get himself glory by thy suffering; His Worship is his face, and look for his fury, if thou darest him to his face.

The waters of the Sanctuary, are like the waters given to a suspected Wife, if she were innocent, it witnesseth her honesty, made her fruitful if barren, and did her good; but if she were guilty swelled her belly, rotted her bowels, and did her hurt. If thou make godliness thy business in the ordinances of God, thou mayst get much spiritual good; thou mayst meet Christ in them, receive grace through them, and thrive as the babe by the breasts, in health and strength, but if thou like the horse in the Mill, onely goest thy round in Religious duties, never minding the true end of them, nor thy carriage in them, thy prayer will be an abomination, the word a savour of death unto death, and the very sacrament a seal of thy damnation. It doth therefore nearly concern thee to hearken to that counsel which I shall give thee from the word, to prevent thy miscarriage in the duties of Gods worship; For preparation to duties, I shall speak, when

when I come to treat of sanctifying the Lords day.

First, *Be heedful and watchful over thy self, when thou art about religious duties.* Heedless service is fruitless service ; What measure of care we give God in duties, the same measure of comfort we may expect from duties, *Eccles. 5. 1. Keep thy feet when thou goest to the house of God, and be more ready to hear then to give the Sacrifice of fools.* Thine heart like *Dinah*, is apt to wander abroad, especially from the way and Worship of God ; it behoves thee then to have a strict hand over it, if thou wouldst keep it at home : *Observe, consider, thy feet*, so the word signifieth.

The feet of the Harlot abide not within her house, neither will thy affections easily within the House of God ; doth not experience tell thee that they love to be gadding, and therefore require a strong and vigilant guard. Parents set their Children before them at Church, and have their eyes much upon them, because otherwise they will be toying and playing ; truly so will thy heart, if thine eye be not on it. Alas thy heart in duty is like one that looks through an Optick Glass on some small object, with a Palsie hand, its long before he can discern it, and as soon as he hath found it, so unsteady is his hand that he hath lost it again ; therefore it behoves thee to keep it diligently, and to watch it narrowly : There is a bottomless depth of deceit in thine heart, how unwilling is it to a duty ? how much wandering in a duty ? how soon weary of a duty ? *The heart is*
Q *deceitful*

deceitful above all things, and desperately wicked, who knoweth it? Jer. 17.9. Take notice of the center of the poison, *the heart is deceitful*; a deceitful hand is nothing so dangerous as a deceitful heart, when poyson gets to the very seat of life, in what danger is a soul of death. Here is also *the measure of the pollution*; *The heart is deceitful above all things*, the best part is unpeakably poisoned. The Prophets expression hath a three fold gradation. First, there is deceit in mans heart, it is a word used of ways *Isa. 40. 5.* which are full of windings and turnings, and therefore are hard to be found; so is mans heart full of nooks, and corners, flights and craft, and so doth easily supplant us, it hath not onely weakness and proneness to be deceived by others, but also an activeness and aptness to deceive itself. Secondly, there is the degree of its deceit, and indeed it is beyond all degrees. *The heart is deceitful above all things*; No creature so sly and subtle as mans heart; Nothing in this World can equal it for tricks and wiles; Nay as this deceit of mans heart is so great that none can match it, so also it is so deep that none can find it, none can fathom it, *Whocan know it?* The largest, the longest line of mans understanding, can never search to the bottom of this Sea. Thirdly, Here is *the danger of it*, *The heart of man is deceitful above all things, and desperately wicked.* It is not deceitful in such a degree, so much through weakness as through wilfulness, it is desperately carried towards deadly courses. It devotes it self wholly to deceive and destroy. How many preten-

ees will it have to make thee to omit holy performances? if thou overcome them how subtle will it be to make thee heedless and heart-less in the service of God? It will fill thee with cares and thoughts of the World, purposely to choak the good seed of the Word; if at any time thou wind it up to any seriousness in an ordinance, how quickly, and how swiftly like a Clock or a Jack, doth it run down. Surely Reader, the Master that hath such a cozening Servant, must look narrowly to him, if he would not be cheated by him. If thou dost not watch at the Altar, the Birds will devour the Sacrifice.

Those that were before the Throne day and night, were full of eyes behind and before and within, *Rev. 4. 6,* and 8. Extraordinary heed is necessary when we come into Gods House. We had need to have our eyes about us, when we come to deal immediately with him who is of purer eyes, then to behold iniquity. The *Athenians* in time of their Sacrifice, had a Monitor to bid them be serious, calling on them, *Hoc agite, mind the work ye are about*, *Plut. Cyprian* observeth that in the Primitive times, the Deacon oft cried out to the people, *Sursum corda, lift up your hearts*; and the Pastor stired them up with, *Oremus, attendamus, Let us pray, let us attend*; Commanding their greatest attention when they were about Religious actions.

Eutychus was Drowsie while he was hearing which had like to have cost him his life, God will not be slighted when he is speaking to the children of

*Audientis: orpo-
vis sensu non
cordis assensu
Aug.*

men. Christ commandeth thee to take heed *how thou hearest*. Luk. 8. 18. The heart is needful in hearing more then the ears. We read of those that had ears and yet heard not, *Isa. 6. 9, 10. Mat. 13. 13.* It is one thing to hear, and another thing to heed a Sermon; *Let him that hath an ear, hear what the spirit saith to the Churches*, Rev. 2. When the word passeth through both ears, as waters through a leaking Vessel, no wonder if it be unprofitable. Least it should do so, let us give the more diligent heed saith the Apostle, *Heb. 2. 1.* If men be told of the dreadful end of sin, and the great danger of their precious souls, and they mind it not, will they ever strive to prevent it? Our proficiency by the Word depends not a little upon our earnest attention to the Word, *Luk. 19. 48.* Its said there, *the people were very attentive to hear him.* They hanged on Christ, as if their ears and minds had been tyed to his tongue, or as eagerly as the little Bird, on the Dams Bill for Corn.

In prayer also be heedful, *watch unto prayer*, Mark 13. 33. *Nehemiah* when building, did work and watch, watch and work, because of his Enemies; when thou art at prayer, temptations without will be waiting, corruptions within will be working; and therefore its requisite for thee to be watching.

Those that performe their duties, as Papists say their Pater noster, and Musicians play their Lessons with their Fingers, when their minds are busied about other things, will make but harsh and dis-

displeasing Musick in Gods ears, O God, saith the Psalmist, *thou art terrible out of thy holy places*, Psa. 68. 35. The Sanctuary or place of Worship was divided into three parts, thence called *thy holy places*; now out of them God was comfortable to his watchful and diligent Servants, but terrible to the slothful and negligent. He is terrible not onely in the *high places of the field*, but also in the *holy places of the faithful*.

How canst thou expect that God should heed thy prayers, when thou dost not heed them thy self; Wouldst thou give Almes to a Beggar that by his carriage and language should slight both thee and thy bounty? If a condemned malefactor were suing to a Prince for his life, and in the midst of his intreaties should see a Moth or a Fly, and leave his suit and follow after that; would this wretch deserve a pardon. And is it not as unreasonable that God should grant thy requests, if thou wilfully follow those foolish objects which thy heart or the Devil offer to thee in the midst of thy prayers; monstrous compositions, wherein is the face and voice of a man, the heart and feet of a beast, must needs be odious to God; O bind thine heart to its good behaviour, when thou goest into Gods House. Men put Locks and Fetters on Wild Horses, whom no inclosure can keep in. This watching the heart in duties, will fasten and tye it, as with cords to the Altar.

Secondly, *Act grace in duties*, the acting of grace in a duty, is the grace of a duty. The Christian must attend on the means of grace, in

*Non tantum
considerandum
est id quod agi-
mus sed etiam
quibus circum-
stantiis*
*Ca. et in Thom.
I. quest. 9.*

in a gracious manner; the manner of performing duties, is the most spiritual part of them, and therefore must most of all be minded. God made a breach on them who sought him, not *after the due order*, 1 Cron. 15. 13. If the matter of thy performance be according to the word, and thou wilfully fail in the manner, thou wilt instead of a blessing, meet with a blow. God had Sacrifices from the Jews of his own appointment for the matter, and yet they were unfavoury to him, *Isa.* 1. 13, 14, 15. It is the manner which makes or marsevery action, that is the form which specifies all our devotion; grace is Gods own Image, abundantly amiable in his eye, and that must be Stampd on all our Coyn of duties, or they will never be currant with Heaven. Kings suffer no Coyn to go in their Dominions, but what hath their own stamp. *Tamberlane* would not own a pot of gold which his Souldier found and brought him, because it wanted his Fathers impressiion. Christ will own no performances unless they have his Fathers Picture, somewhat of his Image on them.

Indeed the Christian hath no natural power for these spiritual performances, but God gives him his Spirit for this purpose, that he might be enabled to do sacred duties, with futable graces; *we know not how to pray as we ought, but the spirit helpeth our infirmities*, Rom. 8. 26. Man is impotent, but the spirit is an able assistant, *helpeth our infirmities*. The word is either an allusion to a Nurse which helps her weak little Child to go, so the spirit affords his hand and helps us to go to God in duties,

*συνανηλαμ-
κάγεται.*

duties; or (as the composition of the word imports) its an allusion to those who lift at a weighty peice of Timber, too heavy for one alone, one man tugs and puls hard, but he cannot wag it, till one stronger then he comes and helps him, then he bears it away chearfully; so the Christian he puls and haies at his own heavy heart in a duty: to perform the duty aright, and yet makes nothing of it till the spirit comes and helps him, and then he goes along comfortably through the duty. As to Preaching there is required external mission, so to every prayer and performance there are required internal motions; therefore we find the spirit of grace and supplication joyn'd together *Zach. 12. 10.* *Samson* when his lock was cut off, became like another man, the Christian when the spirit withdraweth, that grace be not acted; he performeth duties like a carnal man. It is the breath of the Spirit of God in a duty, which is so sweet and savory to God; gifts may do somewhat as to the outward part of a duty, as a Carver may make an Image with the external lineaments of a man, but unless grace and spiritual life be in it, it is but the counterfeit, the resemblance of a true duty.

The two special graces which I shall speak of to be acted in Religious exercises are fear and faith, upon these two feet *David* walked into Gods House. *I will go into thine House, in the multitude of thy mercies, there was his faith; and in thy fear will I worship towards thy holy Temple* *Psa. 5. 6.* here is his fear: The Christian like a Net, must have

have both the lead of an holy Fear, and the cork of a lively Faith; if he would catch any thing out of the waters of the Sanctuary; if the cork of Faith was without the lead of Fear, the Net would lie too high; if the lead of Fear were without the cork of Faith the Net of the Soul would fall too low, and so nothing would be caught; but both together lay in the likest place for a good draught.

1. *Fear and awful apprehensions of Gods infinite Majesty, is requisite in our religious actions;* This must be the hand-maid to wait upon the Mistris of the soul in all its addresses to the King of Heaven. *Serve the Lord with fear, and rejoyce with trembling,* Psa. 2. 11. God alloweth an humble familiarity in the walks of Obedience, yet he will always have the children of men to know their distance. And though this habit of Fear must be ever in our hearts, as fire was constantly on the Altar, yet he expects that it should be blown up and flame out at the time of offering sacrifice. Our greatest reverence is then most needful, when we approach the great God in his Ordinances. *God is greatly to be feared in the Assembly of his Saints, and had in reverence of all them that are round about him,* Psa. 89. 7.

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u, 12 quod
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et. de ira
e lib. 8.

Exod. 19. 11,
12, 14.

When God intended to give the Law to *Israel*, the Jews must sanctifie themselves three days beforehand; and when God came on the third day to deliver his pleasure to the people, with what pomp and terror was proclamation made? He descends in his Royal robes with a noble Retinue of Saints and Angels; and with the dreadful en-

figs

signs of his Power, Majesty and Jealousie. *The Lord came from Sinai, and rose from Seir, he shined forth from mount Paran, and he came with ten thousand of Saints, from his right hand went a fiery law for them. Then were there thunders and lightnings, and a thick cloud upon the mount; and the voyce of the Trumpet exceeding loud, so that all the people that were in the camp trembled. And mount Sinai was altogether in a smoke because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly; and why is all this? Why doth the Mighty possessor of Heaven and earth, appear at that time in such state and royalty, and magnificence, with such a rich Train of Heavenly Courtiers, with such Thundring Vallies of Shot, with the Mountain Smoking under him, and Trumpets sounding before him? but to assure us that he is not so contemptible as to be slighted by any; that he is not impotent, but able to revenge himself on all that affront him; nay to teach us that he will be feared and revered in all them that draw nigh to him. Therefore he will make even Moses whom he knew face to face; at such a time exceedingly to quake and fear.*

Deut. 33. 2.

Exo. 19. 16, 18

Heb. 12. 21.

Civil or natural difference amongst us here below, commandeth proportionable reverence; the Subject must fear his Sovereign, 1 Pet. 2. 17. The Servant must obey his Master with fear and trembling, Ephes. 6. 5. the Wife must see that she reverence her Husband, Ephes. 5. ult. If there be such reverence due from one creature to another,

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ther, when they were all made of the same course earthly mold, and must all be buried in the bowels of their common Mother; when there is no essential, but onely an extrinsecal difference between them; what reverence is due from poor dust and ashes, to the God of the Spirit of all flesh? the King of Kings, and Lord of Lords, between whom and his creatures there is an infinite distance?

The worship
of God is
called

κατὰ τὴν αὐτῆς
τις λαὸς τῆς
valde pavere
μεσοκυνεῖω quod
est more canis
ad pedes alicu-
jus tanquam
domini totum
se prostrare
subjectionis gra-
tia. Zanch.

It behoveth us, said *Bernard*, to enter into the celestial Court (at prayer time) where the King of Heaven sits on his Starry, stately throne, environed with an innumerable company of glorious Angels, and crowned Saints, with great reverence and fear; Ah with what humility should a poisonous polluted Toad, creep and crawl out of a Ditch into the presence of so glorious and dreadful a Majesty? The holy Servants of God, were antiently called *Nephalim* (from *Nephal* to fall down) *Prostrates*, or *fallers*, because in the Worship of God thy usually fell on the earth.

The Elders of *Israel* trembled at the coming of *Samuel*, 1 *Sam.* 16. *And* shall not we tremble when the great God cometh to us in his Ordinances.

Every Relation in which men stand to, God calls for awfulness and dread of him. *If I be a Father, where is mine honour? If I be your Master, where is my fear? Mal.* 1. 6. but especially in the Saints approaches to him, they must stand in aw of him. When God appeared to *Jacob* at *Bethel*, where he saw nothing but Visions of love; he cryeth out,

this

This is none other but the House of God ; How dreadful is this place ? Gen. 28. 17. The great Turk when he goeth into his Temple, layeth aside all his state, and hath none to attend him but a professor of the Law.

Therefore Reader, be perswaded to fear that glorious and fearful Name, *the Lord thy God*. That Name which is the greatest prop of thine affiance, commandeth thy fear and reverence.

Deut. 28. 58.

When thou *hearest ; In the fear of God give audience to his word ;* Act. 13. 16. Poor peasants must be trembling when this Prince is speaking. With meekness receive that word which will damn or save thy soul. Alas with what fear should a condemned Prisoner attend to his King, when every word he speaks is life or death. It becomes the greatest Persons to be awful in Gods presence. *Constantine* the Great, when hearing a Sermon, would start out of his Chair of State, being ravished with the word, and stand up for a long time; and being minded by his Courtiers, that such a posture was unbecoming his high place, he would not hearken to them. *Eglon* though a fat unweildy man, as soon as *Ehud* told him that he had a Message from God to him, rose up to hear it, *Judg.* 3. 20. *Abraham*, who had the honour and favour to be Gods friend, yet when God spake to him *fell on his face*, Gen. 17. 3. *Moses* though high in the heart of God, yet is humble when he hears from God, *He boweth his head towards the Earth and Worships*, *Exod* 34. 8.

Euseb de v's
Constant. l. 3. c
17.

When thou *prayest*, put up thy petitions to him

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with

with awful apprehensions of him. *The vulg. Lat.* read that *Psa. 84. 11. abjectus in domo Dei mei, to be cast upon the Earth, to lie prostrate in the House of God.* The Eastern Christians when they called on God, threw themselves on the ground. *Luther* prayed with confidence, as to a Father; but with reverence, as to a God. Remember when thou takest upon thee to speak unto the Lord, yet thou art *but dust and ashes*, *Gen. 18. 27.* Thou art at best but a Beggar, and a proud heart will not suit a Beggars purse. The poor must use intreaties, *Prov. 18. 23.* The twenty four Elders, fell on their faces and worshipped, *Rev. 4. 16.* So did Jesus Christ himself in prayer, *Mat. 26. 39.* *O come let us Worship and bow down, let us kneel before the Lord our Maker*, *Psa. 95. 6.* The Elephant that could not bow nor kneel, was no fit Beast for a Sacrifice.

Mat. 28. 8.

Go to the *Sacrament*, that representation of Christs suffering, as the Disciples went from his Sepulchre, *with fear and great joy*; The Fathers call it, *mysterium tremendum*, the nearer we draw to God in any Ordinance, the greater must be our reverence. In a Sermon we draw nigh to him, as Pupils to their Tutor; In prayer, as children to their Father, but at a Sacrament we talk with God face to face; We Sup with him, and he with us. If Angels veil their faces in his presence, much more cause have we to serve him with fear and trembling in every ordinance. In a word, *Let us have grace whereby we may serve him acceptably with reverence and godly fear, for our God is a consuming fire,*

fire, Heb. 12. 28, 29. Mark the way to serve God acceptably, is to serve him *reverently*. As the *Quaver* addeth a grace to the *Musick*, and makes it more acceptable to us, so an holy trembling graceth our performances, and maketh them more acceptable to God.

2. *Perform religious duties with Faith* as well as Fear; Fear will keep the heart awful, and Faith will make it cheerful in the service of God. *Let us draw nigh to God with full assurance of faith*, Heb. 10. 22. In Ordinances man draweth nigh to God, but if he would do it with *acceptance* he must do with *affiance*, with faith; *By Faith Abel offered a more acceptable sacrifice then Cain*, Heb. 11. 4. Faith doth instrumentally justifie both our persons and performances, because it looks up to, and lays hold on Christ, who justifieth both meritoriously. *God is of purer eyes then to behold iniquity*; now there are many sins in our best services; we must therefore carry all our sacrifices, (as the *Israelites* did, *Exod. 28. 38.*) to our High Priest, *who will take away the iniquitie of our holy things*, and procure their acceptance with the Lord; *He shall purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, then shall the offerings of Judah and Jerusalem be pleasant unto the Lord*, *Mal. 3. 2, 3, 4.* It is a prophesie of Christ. He shall purge away the dross from our duties, and then they shall be pleasing to God.

It was a sacred Law among the *Molossians*, that whosoever came to the King with his son in his arms should be pardoned whatsoever offence he

were

were guilty of : The Athenian General therefore, when banished his Country, fled to *Admetas* King of the *Molossians* his deadly enemy, and prostrated himself before him with his Son in his arms, and found favour. God and man are enemies, there is no appearing before this dreadful King without his Son in our arms, and with him there is no fear of a repulse ; *In him we have boldness and access with confidence by the faith of him*, Ephes. 3. 12. As God and man are angry, Christ is *medium reconciliationis*, he makes them friends ; as God and man are reconciled, Christ is *medium communionis*, he is the means of their fruition of each other. Therefore Reader whatever thou dost, whether thou prayest, or hearest, or singest, or readest, *do all in the name of Christ*, Col. 3. 17. Consider thy admission into Gods presence is by Christ : *No man cometh to the Father but by the Son*, Joh. 14. 6. *Through him we have access unto the Father*, Eph. 2. 18. It is his blood which hath purchased thee this gracious priviledge. He alone hath turned the *seat of Justice into a Throne of Grace*. When thou approachest God, he would be a fire to consume thee, not a Father to imbrace thee, were it not for his Son. Consider also thy assistance in duties is from Christ ; *Without him thou canst do nothing*, Joh. 15. 3. O how dull and dead is thy heart in the most solemn duty, unless this Lord of life quicken it. Though thou hast a real principle of spiritual life, yet unless Christ draw thee, give the quickning and enciting Grace thou canst not run after him in a duty.

Further, Thine acceptance in the Ordinances
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of God is through Christ. O how unsavoury would thy best duties be were it not for the odors of his most sweet sacrifice. The golden Censer and the Incense under the Law typified that all our performances must be perfumed and presented by Christ, before they can be accepted with God. The smoke of the Incense must ascend with the Saints prayers before they can be pleasing. The incense (which signified the merits of Christ) is the pillar of smoke in which the beleivers performances mount up to Heaven, *Rev. 8. 3, 4.* No wonder that *David* begged so hard *Let my prayers come before thee like incense.* The Priests when they went into the Tabernacle to sacrifice were commanded to put off their own, and to put on the holy garments provided for them, *Exod. 28. 43.* intimating, that none must approach God in the rags of their own, but in the robes of Christs Righteousness. The Ark which was a special type of Christ (without of Shittim wood, speaking his Humanity, within of wrought gold, typifying his Deity) did signifie thus much to us; it covered the two Tables, so Christ the Law; there God gave his gracious answers, and was propitious to his people, so God accepteth the persons and prayers of men in Christ, *Ephes. 1. 6.* If the Patriarchs were welcome to *Pharaoh* it was for *Josephs* sake; and if the people of God are welcome at any time to him, it is for Jesus sake.

Faith in Christ is the eye which ravisheth the heart of God; *Thou hast stoln away mine heart with one of thine eyes, Cant. 4.* Of all the Virgin-Graces
none

none find such favour in his sight. This, this is the *Hester* on whose head he sets the Crown; when she appears before him, though it be contrary to the Law of Works, he constantly holds out the golden Scepter of Grace: He is so delighted with her beauty, so ravished with her comeliness that he granteth her request (be it) to the half or whole of his Kingdom. Therefore Reader when thou goest to God be sure to take Christ along with thee, as ever thou wouldst speed. Let thy prayers and petitions be in his name with an eye to his promise; *Whatsoever ye shall ask the Father in my name, I will do it*, Joh. 14. 13. Let thy Praises and thank-givings be in his name, according to his precept, *Giving thanks always, and in all things unto God and our Father, in the name of our Lord Jesus Christ*, Ephes. 5. 20. To be short, As an holy Priest offer up all thy spiritual Sacrifices acceptable to God by Jesus Christ.

Thirdly, If thou wouldst make Religion thy business in holy duties, *Perform them to give God glory by them, and to receive grace through them*: Ordinances must be used both as a testimony of our subjection to God, and as the way of communion with God. God is present in his Ordinances. 1. In majesty and beauty, and in that respect our end in them must be to give him glory. 2. In communication and bounty, and in that respect our end in them must be to receive Grace from him, *Psal. 27. 4. Rev. 2. 3. 6. Exod. 20. 24.* Gods eye is very much on our ends in duties; he takes notice when he is neglected, and self exalted; *When ye fasted and mour-*

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ned even these seventy years, did ye all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat for your selves and drink for your selves? Zech. 7. 6, 7. God seeth when self-credit, or self-profit is the end of a performance, Matth. 6. 1, 2. Hos. 7. 14. He weigheth all our actions by our aims. Now as duties are considerable in a twofold respect, so a Christian must have in them a twofold end.

1. Duties are considerable as services, in relation to the command; and so a Christian must mind them, that he may testifie his obedience to God, and his dependance on him, *Thou hast commanded me to keep thy precepts diligently; O that my ways were directed to keep thy commandments,* Psal. 119. 5, 6.

Warn the unruly, comfort the feeble minded, support the weak, be patient towards all men, rejoycing evermore, pray without ceasing, in every thing give thanks; For this is the will of God concerning you, 1 Thess. 5. 14, 15, 16, 17, 18. God required the Israelites to bring a sheaf in a Gomer, about a pottle, for all their increase of the fruits of the earth, Lev. 23. 10. whereby they acknowledged that they receive all from him. Though man be unable to satisfie Gods Justice by all his devotion, yet God will be owned and acknowledged in holy duties. Copy-holders though they have the profits of their Houses and Lands to themselves, yet pay some small Quit-Rent, and at certain times do suit and service to the Lord of their Manor, acknowledging thereby that the Fee-simple is his, and they enjoy them through his favour. *The earth is the Lords, and the fulness*

fulness thereof, He is the mighty possessor of heaven and earth, and though he gives the earth by leases for lives (as it were) and copies to the children of men, yet the Fee-simple and original right is still in himself, and he hath appointed seasons daily and weekly for duties, wherein Christians should acknowledge that they hold all of him, and enjoy all through his grace and good will.

The worshipping of God in his Ordinances is the homage, which as creatures, we ow to our Maker, and as Christians, we owe to our Redeemer; God alloweth us the comfort of our mercies, but he reserveth to himself the credit of our mercies, and hath appointed the *hours of prayer* to be the set times for the payment of this small Quit-rent (infinitely inferior to our engagements) to his sacred Majesty.

Truly Reader, This end must be minded in thine attendance on the means of grace, namely to give God glory by acknowledging his Sovereignty over thee, and bounty to thee; or else when thou bendest the bow of thine heart, and shootest thy spiritual arrows thou wilt never hit the mark.

2. Duties are considerable *as means, in relation to the Promise*; and so they are channels cut out by Christ to convey grace into the hearts of men, therefore thine end in this respect must be to derive grace from the God of all grace, through the means of grace. The place of Ordinances is called by some *The door of Heaven*, because there Christ gives his alms, his dole. Others call it *The Celestial Exchange between God and his people*; God doth there

there exchange mercies for duties, and they exchange Glory for Grace. *At the Tabernacle*, saith God, *I will meet with the children of Israel, and it shall be sanctified by my glory: And I will dwell among the children of Israel, and will be their God* Exod. 29. 43 45. When God comes to his house, he never comes empty handed. If Paul comes with the fulness of the blessings of the Gospel of Christ, with what clusters of blessings is the true Vine laden? with what a train of Graces and Comforts is this great King attended; *I will meet with the children of Israel there*. When Jacob met Joseph they kist and wept, Gen. 46. 29. But when God meets the Beleever, they have a merrier meeting, they kist and rejoyce.

And I will dwell among them; Who can imagine the house which God keeps, where he dwells, the dainties, the delicates which he provides for his friends and Family. Great Princes have great provision in their Courts, answerable to their quality; but what provision doth the great God make? surely answerable to his infinite majesty.

The table in the Tabernacle was furnished with so many loaves as there were Tribes in *Israel*, signifying that God keeps a constant and plentiful table in his Church for all Beleevers.

Ordinances are *canales gratiae*, Conduit-pipes whereby the water of life is derived from Christ into the hearts of Christians. As the *light* and *beams* of the *Sun* is the *vehiculum* or *chariot* to convey the *heat* and *influence* of the *Sun* to the world; so the Ordinances of God are the chariots where-

Moses un-
veiled, c. 27. p. 10

by God conveyeth the *beat* of his Grace, and the influences of his Spirit to men and women. Saints behold his face in the glasse of Ordinances, and are changed into his image from glory to glory, 2 Cor. 3. 18. Those Divine graces which are for meat to satisfy and for medicine to heal the soul, are found growing onely upon the banks of the waters of the Sanctuary; therefore go to Ordinances, as the *Viema lim*, a bird in *America* flieth to the fields, for the dew which falls down from Heaven, thereupon which it liveth.

Clark Mir. part.
2. p. 213.

Log of ac in
vil.

Socrates one day meeting *Zenophon* the Son of *Corillus* in a certain Port Town, stopt him with his staff, and asked him, *Where was the place where several commodities were to be had?* He answered readily, *In such a place*: Then saith *Socrates*, *Where is the place that a man might be made good?* *Zenophon* answered, *he could not tell*. Then follow thou me, saith *Socrates*, and thou shalt learn; and from that time he became *Socrates* Schollar. The Ordinances of God are the places for both, there true riches and vertue may be had; the Temple is both the Exchange for traffique, and a School for learning. The good Master reacheth his Schollars there those lessons which make them wise to salvation.

Reader, the Ordinances are the food of the soul (milk for babes, and meat for men) do thou feed on them to get *spiritual health and strength*; It is a shame for a Christian to be like an Ant busie about a molehil & never to grow greater: Go to those wells that the vessels of thy soul may be filled with living water.

David

David longed (as a Woman with Child, so the word signifieth) to see the beauty of the Lord, and receive of his bounty in the Sanctuary, *Psa.* 84. 2. and 63. 1, 2. and 27. Thou goest to the Market to supply thy bodily necessities, and art ashamed to come home empty? Dost thou not come to the Ordinances of God for the releif of thy soul indigencies, and art thou not greived to come away poor and beggarly? Merchants take in some goods from one part, some from another part, and at last come home richly laden; do thou get some true riches at prayer, some from the word, and then how comfortably mayst thou conclude thy duties.

Do not rest in the formal performance of duties, as the Harlot that cryed out, *I have had my peace-offering to day*, and therefore all must be well; but as the people when *Moses* went to speak to God for them, they all looked after him to see what speed, what success. After thine attendance on Ordinances, long and look for the fruit of them; If a man present a Petition to a King, he gives attendance to see whether it will be granted or no. It is a contempt both of Gods Majesty and Mercy, for thee to throw down thy prayers before him, and then to run away not caring what becomes of it. When thou hast been speaking to God hearken what God will speak to thee, for he speaketh peace to his people, and to his Saints, that they return no more to folly. Let down thy Net into the Waters, and expect to catch somewhat which may feed thy soul; if thou fish all night and (as the Disciples) catch nothing, look for the coming of Christ

Prov. 7. 14.

Exod. 33. 8,

Christ in the morning, and that purposely to give thee a good draught of fish.

Reader, remember thine errand at ordinances is to get grace, thou hast Gods promise to them, and his power and faithfulness, both ingaged for its performance, and its thy fault and folly if thou goest hungry from a full table, and empty from a free and large treasure. Be as wise for thy soul as others are for their bodies. The Country Tradesman wants commodities, he goeth to *London*. where is a Merchant that hath variety and abundance; when he comes there, he doth not spend his time in seeing fashions, and visiting friends, but in going to this and that Ware-house as his occasions require, to buy Wares; and you see sometimes what considerable quantities he sends home: Go thou and do likewise. Thou complaineſt that thou wantest grace, go to Christ who hath variety and sufficiency for thy supply; but do not go to see men, or to be seen of men, but to see God, and to be transformed into his likeness; go to this and that duty, as shops (where Christ sits and sels) *and buy Wine and Milk without Money and without price*, little dost thou know, were this but thy *business*, how certainly, how liberally he would satisfie thee? Why should the Tradesman be a better Husband for corruptible wares, then thou art for durable riches? Alas, alas, Christ is more willing to sell, then thou canst be to buy; to give, then thou art to ask.

Balaam, as bad as he was, when he had prepared seven Altars, and offered seven Sacrifices could expect

expect to meet God, and canst thou, O Christian, contentedly miss him, surely he is a pittiful beggar that can go to the gate of a bountiful Peer, where is plenty of provision for the poor, and come away willingly without his Almes.

A good wish about religious Duties in general, wherein the former Heads are Epitomized.

THe immediate Worship of the infinite God, being a work of the greatest weight that ever I did, or can possibly undertake, yea that men and Angels are capable of; I wish therefore that I may never enter rashly upon it, but may ordinarily take some pains before hand, to aw my heart by a serious apprehension of the unconceivable greatness, jealousy, and holiness of that God to whom I am approaching, (how he is resolved to be sanctified either actively or passively, in every one that draweth nigh to him,) and by a savoury consideration of the unspeakeable consequence of the duty in which I am engaged, how it concerneth the unchangeable welfare of my never dying soul in the other World. I wish that all the time of the duty, I may look as narrowly to my heart, as ever keeper did to that prisoner for whose escape he was to dye, and bind it to the Altar (as they of old, their Sacrifice) with the strongest cords of all watchfulness, and circumspection imaginable. I wish that I may perform each part of the duty with sutable grace; and to this end, that all my graces may be upon the wing, ready upon the least call to mount up to Heaven; as several strings of a Vial, wound up to their due height and pitch, each in their place, upon the least touch (as
occasion

The Introduction to the directions analysed.

Preparation

Attention,

Acting grace.

Fear

Faith

The end of
duties.

occasion shall be) to make *Musick* in the ears of the Lord my God; O that while my beloved sitteth at his Table, my *Spikenard* may send forth a pleasant smell. In particular, I wish that I may be so sensible of the infinite distance which is betwixt the incomprehensible Lord of Heaven, and me a poor worm, who lie groveling here on earth, that I may both in my carriage and language, affections and expressions, behave myself throughout the ordinance with all godly fear, humility and reverence. I wish that I may be so truly affected with the sins and unworthiness of my person and performances, and my Saviours infinite meritoriousness, that I may carry all my Sacrifices, to the High-Priest of my profession, beleiving assuredly, that they being perfumed with the odours of his death, and presented by his hands, shall be Offerings of a sweet smelling savour to my God. Finally, I wish that all ends of pride, merit and self, set a side, I may therefore attend on duties, that I may by my poor *Peppercorn*, acknowledge those millions of eternal obligations by which I am bound to my God, and also that by those Buckets (O that they might never come up empty to me) I may draw water out of the Well of Salvation, Amen.

CHAP. XII.

How a Christian may exercise himself to Godliness in Prayer. And first, of Prayer in general; and of the antecedents to it.

THe infinite and glorious God, though he be so high, that he humbleth himself to behold things in

in Heaven, and so holy that the *Heavens are unclean in his sight*, is yet so gracious that he condescendeth to, and converseth with poor sinful dust and ashes; amongst all those ways which he hath appointed the children of men to walk with him in, Prayer is one of the fairest and pleasantest. In this duty the children of God whisper him in the ear, open their minds, and unbosom themselves to him, as his intimate friends and favourites. He hath been pleased to command it, not onely out of his Dominion over them, and for his own glory (*He that offereth praise glorifieth me*) but also out of his compassion to them, and for their good, that by prayers (as men far distant do by letters) there might be a constant and uninterrupted intercourse and correspondence betwixt Heaven and earth.

Men by discoursing together come to be acquainted at first, and continue their acquaintance by sending to and hearing from one another. Prayer which is the speech of man with his Maker, is a special means whereby he comes to be acquainted with God, as also to increase and continue this acquaintance. Prayer indeed bringeth Heaven down to man, and prayer carrieth man up to heaven; It is the chief duty wherein all the graces meet, they shine brightly like so many glorious Stars in this Firmament.

Of all graces, faith obtaineth the crown, *above all take the shield of faith*; Other jewels are of great value, but this is the fairest *sparkling Diamond*. Among all duties prayer seems to challenge

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the garland of honour, *Concerning the work of my hands command ye me.* This is the Favourite in the Heavenly Court, to whom the King of Kings can deny nothing. This duty is of such weight that it is frequently put for Gods whole worship, *seek ye the Lord seek his strength, seek his face evermore.* Psa. 105. 4, 5. Gods Temple which was the beauty of holiness, the habitation of the most high, was baptized by God himself with this name, *My House shall be called of all Nations a house of prayer,* Isa. 56. 7. Gods people which are higher then the Kings of the Earth are known to be nobly born by this practice. *This is the generation of them that seek him, that seek thy face O Jacob,* Psa. 24. 6. Nay God himself is pleased to wear prayers Livery, and to be distinguished by the royal Robes of his relation to this duty, *O thou that hearest prayer, unto thee shall all flesh come,* Psa. 65. 1, 2. Pearles of a very high price, are never set but in gold, the choicest mettall. The Worship and people of God are more worth then all this World, but O how much is God worth! yet all these glister gloriously in the ring of prayer.

There is no duty in my observation which hath so many precepts for it, or promises to it, as prayer, and sure I am, there is no duty which giveth more honour to God, or receiveth more honour from God then prayer.

Prayer hath a twofold preheminance above all other duties whatsoever. In regard of the universality of its influence, and opportunity for its performance. The universality of its influence.

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As every sacrifice was to be seasoned with Salt, so every undertaking, and every affliction of the creature must be sanctified with prayer; nay as it sheweth the excellency of gold, that its laid upon silver it self, so it speaketh the excellency of prayer, that not onely natural and civil, but even Religious and spiritual actions are overlaid with prayer. We pray not onely before we eat or drink our bodily nourishment, but also before we feed on the bread of the Word, and the bread in the Sacrament; prayer is requisite to make every providence, and every ordinance blessed to us; Prayer is needful to make our particular callings succesful, prayer is the guard to secure the fort royal of the heart, prayer is the Porter to keep the door of the lips, prayer is the strong Hilt which defendeth the hands, prayer perfumes every relation, prayer helps us to profit by every condition, prayer is the Chymist that turnes all into Gold, prayer is the Master workman, if that be out of the way, the whole Trade stands still, or goeth backward. What the Key is to the Watch, that prayer is to Religion, it winds it up and sets it a going. It is before other duties in regard of opportunity for its performance. A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company can deprive him of this priviledge. If he be on the top of a House with *Peter*, he may pray, if he be in the bottom of the Ocean with *Jonah*, he may pray, if he be walking in the field with *Isaak*, he may pray when no eye
T-2 seeeth.

seeth him ; if he be waiting at table with *Nehemiah*, he may pray when no ear heareth him. If he be in the mountains with our Saviour, he may pray ; If he be in the prison with *Paul*, he may pray ; where-ever he is, prayer will help him to find God out : Every Saint is Gods Temple ; *And he that carrieth his Temple about him, saith Austin, may go to prayer when he pleaseth.* Indeed to a Christian every house is an house of prayer , every closet a chamber of presence, and every place he comes to, an Altar whereon he may offer the sacrifice of prayer.

Prayer is an humble lifting up the heart, or pouring out the soul to God in the name of Christ : It is a crying *Abba Father.* As Scripture is Gods Letter wherein he openeth his mind to man, so Prayer is mans Letter wherein he openeth his mind to God. It is fitly resembled to *Jacobs Ladder*, the bottom of which was on earth, but the top reached to Heaven : A thought can fly speedily to the uttermost parts of the earth, so can prayer in a moment to the highest heavens. One of the *Fathers* compareth it to a *chain*, one end of which is tied to mans tongue, the other end to Gods ear. Another, *Ascensus mentis ad Deum, A lifting up the mind to God.* *Paul* calls it a making known our requests to God, *Phil. 4.* *Jamblicus* a prophane writer calleth prayer, *Rerum divinarum ducem & lucem & copulam qua homines cum Deo conjunguntur ;* The guide and light of Divine truths, the band whereby God and man are joyned together ; *Clavis instar qua Dei penetralia aperiuntur, Like a key that openeth Gods secrets.* *Austin* calls it, *Dei sacrificium, diaboli*

diaboli flagellum. & Christiani subsidium; A sweet savour to God, a terror to the Devil, and a shelter to a Christian. Bernard calls it, *Vinculum invincibilis*, the Conqueror of him who is invincible. Luther saith, *It is omnipotent.* Archimedes made such an engine that saith he, *Could I but finde where to fasten it, I would not doubt but to remove the whole earth with it.* Such an engine is Prayer. By prayer fire hath been quenched, waters divided, the mouths of Lions stopped, iron gates opened, the bottles of heaven opened and stopped, the course of nature overturned, diseases removed, health restored, sin subdued, grace bestowed, Kingdoms supported, Church enemies scattered, the blind restored, the dead enlivened, devils dispossessed, and the blessed God himself conquered. The Jews have a proverb, *Sine stationibus non stare mundus*, alluding to their standing posture in prayer; the World would not stand without prayer.

When a great fire in *Constantinople* had fastned on a great part of the City, took hold of the Church, flamed in at several of the windows, the Bishop ran into the Church, fell down on his knees, and would not rise from prayer till the fire was vanquished. And as prayer hath hindred fire, so it hath brought down water: The Legions of Christians under *Aurelius* in a time of drought intreated rain of God and prevailed, for which they were called *The lightning Legion*.

Prayer is the *Midwife* to bring all those mercies into the world to the Beleever, which are conceived in the womb of the Promises. It is the Christi-

ans messenger which he sends to Heaven for the supply of his necessities, and like *Jonathans* bow it never returneth empty. Oftentimes as the Eccho doubleth the voyce, so doth the answer the prayer; when the soul, like *Gehezi*. asketh but one talent, God, like *Naaman*, forceth two upon it. *The Lord is rich unto all that call upon him*, Rom. 10. 12. Prayer is the Thames in which all sorts of commodities are brought up for the releif of the Citizens of *Zion*. Some say of *Cornucopia* that it hath all things necessary for food in it. Prayer hath in it all things pertaining to this life and a better.

It is said of the Pope, *He can never want money while he can hold a pen*, His writing of Pardons and Indulgencies filleth his coffers. It is more true of the Christian, he need never want if he will but pray. Prayer is a key to Gods own coffers wherein there are infinite, and all sorts of comforts. *I have no friends*, said a good woman, *but I have a prayer, and so long as I have a praying heart, God will find a pitying heart and a helping hand*. It is but ask, and receive; seek, and find; knock, and it shall be opened. *Matth. 7. 7, 8*. The child presenteth his petition to his Father, and at the foot of it there is *Fiat* quickly written.

Prayer is like the Spaniards *Plate fleet* which returns home worth thousands and millions. A Courtier will sometimes get more by a petition to his Prince in a morning, then some Tradesmen do all their lives. A regenerate person being in favour at Court gaineth more by a morning prayer, then a wicked man, though he works hard, gets while

while he liveth. *I never said to the seed of Jacob seek ye me in vain*: Some asked but the cure of their bodies, when God healed their bodies and souls too; he hath forced many an unexpected favour upon an upright fervent prayer.

Prayer, is not onely a Storehouse of mercies, but a Fort-royal to defend the soul against miseries; as some write of the herb *Panaces*, it is good for all diseases. When Satan entred the field against *Paul*, the Apostle held up this shield of prayer to defend himself against his fiery darts; *For this I besought the Lord thrice*, 2 Cor. 12.7. Prayer hath stormed and surpris'd more Cities, conquered and routed more Armies, then old mens heads or young mens hands, then all the policy and power on earth.

Prayer is like the ring which Queen *Elizabeth* gave to the Earl of *Essex*, bidding him if he were in any distress send that ring to her, and she would help him: God commandeth his people if they be in any perplexity to send this ring to him; *Call upon me in the day of trouble, I will hear thee, and thou shalt glorifie me*, Psa. 50.15.

O what a priviledge dost thou enjoy Reader, in having freedom of access to the *Throne of Grace*. The Persian Kings took state upon them, and enacted that none should come uncalled upon pain of death: But the gates of Heaven, as the *Ædiles* at *Rome* are always open: Thou hast liberty night and day of presenting thy petitions in the name of Christ to the King of the whole earth, and needst not fear (so thy prayers be according to Scripture directi-

directions) so much as a chiding for thy presumption : The poets say that *Lite*, Prayers, are Jupiters Daughters, and always about the Throne. If it be esteemed such a favour to have an earthly Princes ear, what a favour art thou invested with, that hast the ear of the *blessed and onely Potentate*? *Elisha* offered his courteous Host a great kindness, when he asked her, *wilt thou be spoken for to the King?* 2 Kings 4. 13. Some purchase that liberty, as the chief Captain his Roman freedom, with a great sum, but thou mayst speak to the King of Kings thy self, and be welcome, and needst not be at the charge of having either Saints or Angels thy mediators, or any of those Heavenly Courtiers, to bring thee into the Kings presence. The Son of God himself will do it for thee *gratis*. *In him we have boldness*, Ephes. 3. 12. *as in* liberty of speech, freedom to speak all thy mind, to lay open thy very inwards to God. If thou art in doubts about thy spiritual estate, and about thy title to the inheritance of the Saints in light, thou mayst by prayer go to him who is *marvellous in counsel*, and have his advice for nothing. If any disease appear in thy soul, which (thou fearest) may endanger its life, at least hinder its peace and health, thou mayst by prayer knock up the true Physician at mid-night, and prevail with him to hasten to thy help and cure. If thou art surrounded with many and bloody Enemies, that thou knowest not what to do, nor where to go, thou mayst by prayer send post to Heaven, and thou needst not fear but Christ will meet the Messenger half way, and come

in timely to thy rescue. If thou art bound with the bond of iniquity, and like *Peter* watched narrowly night and day, nay though thou art encompassed round with the black guard of Hell, lest thou shouldst make an escape, yet *prayer without ceasing* would knock off thy chains, break open the Prison doors, and in spite of all the Legions of Devils that kept thee, set thee at liberty. If thou art like the Psalmist over-whelmed with sorrow, this sighing into Gods eares by prayer will ease thy heart. When the Glas of thy soul is so full of those strong spirits, *fear* and *grief*, that it threatneth to burst, thou mayst give it vent by prayer to God and there will be no danger. Whilst thou art in this valley of teares, thou art encompassed with Enemies, hast many and urgent necessities, doubts and dangers, but prayer, like *Moses*, will go before thee (ingage him on thy side that will) overcome them all, and guide thee all the way through the Wilderness of this World, to the very borders of *Canaan*, and never leave thee till thou comest to enter into the place of praise.

But Reader, the more richly this Vessel of prayer is laden, the more careful and skilful must the Pilot be that steers it, lest it suffer Ship-wrack. Queens that have great heirs in their wombs, must be tenderly used, lest they miscarry. If prayer be so bountiful a friend (as thou hast heard) thou oughtest to be the more fearful of abusing it. Princes who allow favourites their eares, yet expect that they should know their distance, and ask in such a manner as they appoint, and such things
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for the matter as will be consistent with their honour to give, or else instead of a grant they may meet with a repulse, and a sharp reproof. *Haman* though he were so intimate with the King, that he had his Hand and Seal at pleasure, found by woeful experience what it was to abuse the Kings favour, by desiring the satisfaction of his own lust, in that which was exceedingly to the Kings loss.

The Incense under the Ceremonial Law was a type of prayer; *Let my prayer come before thee like Incense*, but if it had not been made exactly, both for matter and manner according to Gods own prescription, (who himself gave special direction about it, *Exod. 30. 34. 35, 36.*) as sweet as the Spices were, it had been loathsome and unfavoury to him, the *burning of Incense* had been but as the *blessing of an Idol*, *Isa. 66. 3.* I shall therefore for thy right management of this duty which is of such weight and importance to thee, speak to these three particulars.

1. To the *Antecedents*, or those things which must go before prayer.

2. To the *Concomitants*, or those things which must accompany prayer.

3. To the *Consequents*, or those things which must follow after prayer.

1. To the *Antecedents* of prayer. Preparation is necessary before prayer. *Zopher* acquainteth *Job* how his prayers might come to be prevalent. *If thou prepare thine heart, and stretch out thine hand unto him, Job 11. 13.* The heart is the Forge where these Vessels for the Sanctuary are formed and

and fashioned, and made in secret; the tongue is but the shop wherein they are exposed to publique view; therefore the heart must do its work well before the tongue can commend its ware; the heart must indite a good matter, before the tongue will be as the pen of a ready writer.

God commandeth us both to look to our hearts and mouths when we are in his house; *be not rash with thy mouth to utter any thing before God, and keep thy feet when thou art in the House of God, Eccles. 5. 1, 2.* The former is a bridle for our mouths and expressions, the latter is a guard for our hearts and affections.

In reference to the *Antecedents*. 1. Some things which will further the duty must be used. 2. Some things which will hinder the duty must be refused.

First, Those things which will further the duty, are *meditation*, and the *stirring up of grace*. Meditation will be helpful to the matter of prayer; The quickning and stirring up of grace, will be helpful to the manner of the duty.

First, *Meditation*; Meditation fits the soul for supplication. Meditation fills the soul with good liquor, and then prayer broaches it, and sets it a running. *David first mused, and then spake with his tongue, Lord make me to know mine end, Psa. 39. 3. 4.* Nay to assure us that meditation was the Mother which bred and brought forth prayer, he calls the child by its parents name, *Give ear to my words, O Lord, consider my meditation, Psa. 5. 1.* Meditation is like the chargeing of a piece, and

prayer the discharging of it. *Isaac went into the field to meditate.* Gen. 24. 63. The *Septuag.* the *Geneva* translation, and *Tremelius* (in his marginal Notes on it) read it to *pray*, and the Hebrew word *snach* used there, signifieth both to *pray* and *meditate*, whereby we may learn, that they are very neer a kin, like twins they lie in the same womb, in the same word, meditation is the best beginning of prayer, and prayer is the best conclusion of meditation. When the Christian, like *Daniel*, hath first opened the windows of his soul by contemplation, then he may kneel down to prayer.

Prayer is a building which reacheth up to Heaven, meditation layeth in all the costly materials which are requisite for this building. He that would make any riddance of his work, must take care that all his materials be brought in beforehand; if they be to fetch when he comes to work, he will make long and tedious Church-work indeed.

Something thou art to meditate on, relating to thy self, something relating to God.

Those things which relate to thy self, are thy *sins, wants and mercies*; There are three parts of prayer (though I know some reckon the first rather an adjunct) *Confession, Petition, and Thanksgiving*: Now meditation gives each of these the work which they are to do, like a faithful Steward it gives every one their proper and peculiar portion. Meditation on our *sins* helpeth in *confession*; Meditation on our *wants* helpeth in *petition*; Meditation on our *mercies* helpeth in *thanksgiving*. A
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Christian ought to keep a Catalogue, at least in the Table book of his heart of these three particulars, *David* did so : He Registered his unrighteousness, or the wrong he had done to God, *my sin is ever before me*, Psa. 51. 3. He thought much upon his wants and sufferings ; He often cryeth out, *I am poor and needy*, Psa. 109. 21. Psa. 25. *my sorrow is ever before me*. Psa. 38. 17. And for Gods mercies he did not write them in the Sand, but he treasured them up in his memory. *Thy lovingkindness is before mine eyes*, Psa. 26. 3. And though some of them were stale (ancient mercies) yet they were not sowre to *Dauids* taste, he did not throw them away as Old Almanacks out of date, *I will remember the days of old, the years of ancient times*, Psa. 77. Rather then God should not be paid his thanks, for favours to his Fore-fathers, *David* would take the Debts from their score, and set them upon his own File.

Confession of sin must be with shame and sorrow ; petition for mercy must be with faith and fervency ; Thanksgiving must be with admiration of God, and delight in God ; Now it is meditation of our sins, wants and miseries, which provides fuel for the fire of these graces to work upon, and which they break out into an Heavenly flame.

Meditate on thy sins ; Thy duty in prayer is to Indict, Arraign, and Condemn, and Execute those Malefactors and Transgressors of the Royal Law, which can never be done till they are apprehended. If thou wilt kill those Foxes that spoil the Vine,

Vine, those lusts which hinder thy regenerate part from thriving; thy care must be by meditation to hunt them out of their lurking holes, and take them. Thy wounds which stink and are so unfavoury to God, must by serious consideration be searched and felt, before they can be healed. When thou art going to prayer, do as *Jehu* when he went to sacrifice to *Baal*, send out and fetch in all thy false Worshippers; those Enemies of the true God, that deny his supremacy, and bowed the knee to the World or the flesh, and then by an humble penitential confession, and self judging, cut them off. Who ever bewailed his sins, that did not know their sinfulness, or who ever was ashamed that did not see his own nakedness. When the Jews came to know that they were the betrayers and Murderers of the Lord Jesus, then they were pricked to the heart; O do that for thy self which God will do for many others, set thy sins in order before thine eyes, thine original and thine actual, thine omissions and commissions, thy personal and relative, thy secret and publique, thy sins about natural, civil, or spiritual actions, thy sins under mercies and against afflictions. Say to thy conscience as *Samuel* to *Jesse*, *Are all thy Sons here?* *Are all thy sins here?* if any be wanting to thy knowledge, cause it to be sent for, and brought, and sit not down to Sacrifice before it come; when this is done, put them all into their own colours, accent them with their several aggravations, consider what light, what love, what motions of Gods spirit, what con-

convictions of thy own spirit, they were committed against.

Above all, meditate on the infinite Majesty, Purity and Mercy of that God against whom thou hast sinned. Those three Attributes duly weighed would like *Moses* three strokes fetch water out of a rock: Ah couldest thou that hast heard of this God by the hearing of the ear, but see him with the seeing of the eye, thou wouldest quickly abhor thy self in dust and ashes. How ugly, how loathsom would sin be, couldst thou behold the Glory, Holiness and Grace of that God whom thereby thou hast offended? Ah how great an evil must that be which is so opposite and offensive to the greatest good? Think also on the blood of the dearest Jesus, which was let out by thy lusts; and surely when thou beholdest those knives before thee which made those bloody mortal wounds in his blessed body, *Anger* and *Grief* will both strive within thee for the mastery.

Meditate on thy *wants*. He that is ignorant what he ailes cannot complain, at least so as to be relieved. The messenger who knoweth not the errand upon which he comes, must expect to be sent back as wise as he came. Do as the good Huswife when she is going to market where provision is to be had doth; First, she considereth with her self what her family needs, what food, what cloaths, what her Husband, what her Children, what her self, and accordingly disposeth her money at Market; so when thou art going to God by prayer, who is able to supply all thy necessities,

cessities, consider what thou wantest, what pardoning mercy, what purifying mercy, what sin thou didst lately foil, and art afraid it will recover again, that thou mayst beg strength to pursue the victory; what lust lately got the better of thee, that thou maist intreat pardon of it, and power against it; what grace thou art defective in, either in reference to thy calling, or relations, or any condition, that thou mayst request God to bestow it on thee; what new providence hath befallen thee, or new work is laid upon thee, that thou mayst beseech God to give the suitable grace and power.

This consideration of thy wants, with the weight of them, will make thee more urgent and instant with God for supply; they that feel hunger how hard will they beg for bread? poor prisoners that are ready to famish for want of food, how earnest are they for releif? *Bread, bread for the Lords sake; Remember the poor prisoners for the Lords sake.* Consideration of thy soul-necessities, and of what infinite concernment the releif of them is to thee, will make thee feel thy wants, and then thou wilt be importunate with God for mercy. A man that considereth not his indigencies, is like a full stomach that loaths the honey comb.

Consider thy *Mercies*, meditate on the several particular passages of Gods providence towards thee from thy birth to this moment; how many devils thou hast been delivered from, how many journeys thou hast been preserved in, what seasonable succour God hath sometimes sent thee in dangers,

gers, what sutable support he hath afforded thee in distress, what counsel he hath given thee in doubts, what comforts he hath vouchsafed thee in sorrows and darkness. Make past mercies, by meditation present with thee. How many years hast thou lived, and every moment of thy life hast breathed in mercy? Do not forget former favours bestowed on thee or thine. The Civet box when the Civet is gone still retains it scent; the vessel when the liquor is gone hath still a savour of it: So when thy mercies are past and spent, thou shouldest still have the scent and savour of them in thy spirit.

Meditate upon the number of thy present mercies, personal, domestical, national, temporal, spiritual: How many are the mercies which thou enjoyest in bed, at board, at home, abroad? Thy house, thy barns, thy children, thy body, thy soul, are all full of blessings; thou hast many positive, many privative mercies. *Many, O Lord, my God are thy wonderful works which thou hast done, and thy thoughts to us ward, they cannot be reckoned up in order unto thee: If I would declare and speak them, they are more then can be numbered. Psal. 40. 4.* Think of them particularly; meat swallowed down whole doth not yield such nourishment as when it is cut into small pieces. If jewels are bundled up together, their riches and worth are hid, they must be viewed and considered one by one, then their value will appear.

Meditate on the nature of them how freely they are bestowed: When thou wast Gods enemy he

fed thee, and cloathed thee, and maintained thee ; as when a man turneth his back upon the Sun, the Sun even then refresheth him with his beams ; so when thou didst depart away from God, he even then followed thee with goodness ; like the fountain, he giveth his pleasant streams to thee *gratis*. For alas thou art less then the least of all Gods mercies, worse then any loathsome Toad, or poisonous Serpent : This will be an excellent file to set off the mercies of God in their lively, lovely colours : that *David* so great a King should do so much for such a dead Dog as *Mephibosheth*, did exceedingly affect his heart, 2 *Sam.* 7. So do thou think with thy self, What am I, and what is my Fathers house, that the Lord should do so much for me.

Meditate upon the fulness and greatness of thy mercies : What distinguishing mercies are thy Body-mercies ? they are more then God oweth thee, and more then he bestoweth upon others. Alas, many want health, liberty, food, rayment, sleep, limbs, senses, reason, and possibly thou enjoyest them all. But Oh ! of what concernment are thy Soul-mercies, the image of God, the blood of Christ, eternal Life, the Gospel of thy Salvation, Sabbaths, Sacraments, and seasons of grace : God hath not dealt so with every people, as with this Nation ; nor with every person, as with thee : Thou art, as the Psalmist phraseth it, laden with benefits, hast such a weight, such a burthen of benefits upon thy back, that thou canst hardly stir or stand under them. Hast thou not blessings of the womb, blessings of the field, blessings of the Throne, blessings of

of the foot-stool, blessings in thy going out, blessings in thy coming in, which way canst thou look and not see blessings? where canst thou tread and not stand on blessings? thy whole life is in this respect a bundle of blessings; these thoughts before prayer may stir thee up to bless the giver. If thou shouldst bless men when they curse thee, much more shouldst thou bless God, when he blesteth thee.

Meditate on the God to whom thou art to pray, Consider his *Majesty and greatness*, *Nebemiah* calls him, *The great and terrible God*, *Nehem. 1. 5.* He is so great, the Heavens and heavens of heavens cannot contain him, that the Earth, Heavens and Ocean, are in comparison of him as nothing; yea, less then nothing, and vanity. Think of his attributes and infinite excellencies. *God is in Heaven and thou art on Earth, therefore let thy words be few, Eccles. 5. 2.* As God riseth in our thoughts self falleth. That Sun discovereth all our dust. O how are we ashamed of our drops, when we stand by this Ocean. This serious apprehension of thy distance will quicken thee to reverence. Gods greatness and mans vileness, are both arguments to make man humble and wary in the Worship of God. Couldst thou behold God in Heaven, in what Majesty he there appeareth on his Throne of glory, how his heavenly Courtiers vail their faces in his presence, lay their Crowns at his feet, and serve him, though joyfully, yet humbly and awfully; with what reverence and holy fear, wouldst thou go to prayer?

Meditate on his *mercy and goodness*, what promises he hath made to prayer, how bountiful he is to his suppliants. He doth more then they can ask or think, he gives liberally without upbraiding. It was said of *Severus the Emperor*, that he was more troubled that men asked nothing, then that he gave much. God delighteth both to be sought and found. This is necessary to strengthen the faith. *He that commeth to God, must beleive that he is, and that he is a rewarder of them that diligently seek him*, Heb. 11. 6. He that would pray and obtain a blessing, must beleive Gods being, *that he is*, and Gods bounty, *that he is a rewarder of them that diligently seek him*. Meditate on his rich bounty, *Abraham* asked but one Son, God gives him seed like the Stars in the Heavens for multitude; the Debtor desires but forbearance, and he freely forgives the whole Debt. The shekel of the Sanctuary is double to the ordinary shekel.

God delighteth to see men *joyful* in his house of prayer, Isa. 56. 7. to see their countenances commend his cheer: now meditation of his Royal bounty, how he giveth like a King, like a God, will help thee to this hearty cheerfulness. Beleive before thou prayest, that thy hand of prayer shall not knock at Heavens gate in vain, that God will not send thee away sad. It is reported of the Emperor *Flavius*, that he should say, I am sorry that any man should present a petition to me as if he were offering meat to an Elephant, with a trembling hand. Consider not onely his habitation, *which art in Heaven*, but also his relation to thee, *Our Father,*

Father ; before thou callest he will answer, and when thou speakest he will say, here am I, *Isa.* 65. 24. Thus when thou hast by meditation cut the Sacrifice in peices, put the wood in order, and laid all upon the Altar, thou mayst by prayer put fire to them, and offer up a Sacrifice to God of a *sweet smelling savour*.

Secondly, As Meditation, *so the stirring up of thy graces* is needful to further this duty. Meditation will do much towards it (as thou hast heard) I shall therefore speak the less to it. Every person that hath grace doth not always pour out his prayers rightly. Graces must be exercised in our duties. Grace may lie as fire under ashes upon the hearth of thy heart, and be so far from flaming, that it may not so much as glow, and how then canst thou expect any warmth from it, thy duty is therefore to stir up the coales, and endeavour that the fire may blaze out. It is the language of *Canaan*, communication seasoned with grace, which onely is savoury to God. *Cato* being asked why he was so diligent to learn the Greek language in his old age, answered, *I hear, the Gods speak Greek, and I would willingly speak to them in their own language*, All the words of God are gracious, Its said of his Son, *Grace is poured into thy lips* *Psa.* 45. 2. Those therefore that would not speak to God in an unknown language, a tongue which he understandeth not, must accent all their expressions to him with grace. It is the smell of the spice of grace in the *Israelite*, not of Garlick and Onions in the *Egyptian*, which is so pleasant and fragrant to God,
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Who is this that cometh out of the Wilderneſſ like Pillars of ſmoke, perfumed with Myrrhe and frankincenſe, with all powders of the Merchant? Cant. 3. 6. Some take the words to be the voice of the Angels, thoſe friends of the Bride-groom, admiring the Churches gracious expreſſions and continual aſſentions of her ſoul, in her prayers to God, others take them to be the words of Chriſt, being raviſhed with the odoriferous ſmell of thoſe graces which his Spouſe acted in her Sacrifices he ſtood amazed at the beauty of her perſon, and the ſweetneſs of her breath, the graciousneſs of her petitions: *What lovely Lady, what woman is here? (ſo the Hebrew) What peerleſs Paragon is this, which ſendeth up ſuch Spiritual Sacrifices. ſuch ſweet Incenſe, kindled by the fire of Gods own Spirit; laid upon a meritorious Altar, aſcending and fuming up like the rowllings and agglomerations of ſmoak to the Lord himſelf, and more welcome and grateful then all the coſtly evaporations of myrrhe and frankincenſe, and all powders of the Merchants.* The Angel which aſcended to heaven in the flame of the Altar. is ſaid to do wonderfully, Judg. 13. 19, 20. It was wonderful both to Chriſt and his friends, to behold the acceptance of his Spouſes gracious performance, how it aſcended to Heaven, *elationibus fumi*, like pillars of ſmoak, and came up for a memorial before God. The deſire of nature in prayer, is like ſparks which fly out of the tunnel of the chimney, and then vaniſh; but the deſire of grace in prayer, is like pillars of ſmoak, which mounteth up to the higheſt Heavens.

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When *Jacobs* sons went down to *Egypt* to fetch corn, they carried some along with them to support them by the way; when the Christian goeth to Christ by prayer for more spiritual food, he must carry some along with him to strengthen him in the duty: A little water poured into the pump, will fetch up much: a little grace acted in a duty, may help thee to much more. As the ship is sometimes wind-bound, that it cannot move towards its haven; so without the exercise of grace, the soul is wind-bound, there is no stirring towards Heaven. A graceless man in prayer (as was said of *Alciades*) may talk *much*, but speaketh *little*.

2. Some things which will hinder the duty must be refused.

All sin in general, sin regarded in the soul, makes prayers disregarded of God, *If I regard iniquity in my heart, God will not hear my prayer*, Psa. 66. 18: He that expecteth pardon, must throw down his Weapons of Rebellion. The Child that asketh forgiveness of his Oaths, must not desire it of his Father with Curses in his mouth? When dust clogs the Wheel of the Watch or Clock, they cannot strike true; when sin hampereth and clogs the Wheels of the affections, the mouth will never speak true or right in its Petitions. *He that turneth away his ear from hearing the Law, even his prayer shall be an abomination*, Pro. 28. 9. It is high impudency, for him that will not hear God, to look that God should hear him.

When the sin of the petitioner is before Gods eyes, his petitions cannot enter into Gods ears.

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The wide mouth of sin out-cryeth the voice of his prayers; as the Fish called the *Remora*, though it be but little, will stop a great Ship in its full career, truly so the smallest sin loved and liked will hinder the course of prayer, though it be never so instant and vehement. The Lords ear is not heavy that it cannot hear, but your iniquities separate between you and your God, *Isa.* 59. 1, 2. Men by falls sometimes lose their speeches, men by sin lose their prayers.

When the *Ninivites* prayed and turned from their evil ways, then God granted their requests, *Jonah* 3. The *Israelites* cryed to God but in vain (he bid them go to the Gods whom they had served) till they put away the strange Gods from among them, *then his soul was greived for the misery of Israel*, *Judges* 10. 10, to 17. Reformation is a good usher to go before supplication. When the Duke of *Saxony* prepared War against the Bishop of *Magdenburg*, the Bishop hearing of it, falls to praying and reforming, saying, *At ego curabo ecclesiam meam & Deus pugnabit pro me, I will take care to reforme my Church, and God will take care to fight for me.* When the Duke heard this, he Disbanded his forces with this speech, *I am too weak for him that can ingage God on his side.*

Be sure Reader to put away iniquity far from thee, when thou art drawing neer to the throne of grace, *then shalt thou make thy prayer unto God, and he shall hear*, *Job* 22. 23, 27. Prayer is (as it were) a plaister to heal a man that is wounded. Now as a plaister to one peirced with an Arrow or Bul-

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let will do no good, till the Dart or Bullet be taken out of the body, so prayer will not be healing and prevalent till sin (in regard of love and delight) be taken out of the soul.

As all sin in general must be laid by, so *Worldly thoughts and wrath in particular*. Wrath; Anger like Leven sowreth the acrifice; *I will that men lift up holy hands without wrath*, 1 Tim. 2. 8. He that beggeth peace at Gods hands, must not do it with *war* in his own heart. How canst thou think that God will forgive thee many millions, when thou wilt not forgive thy brother one mite. God is peremptory that he will reserve for them his wrath, who will not remit their wrongs, *Mat 6. 15.* *Hierom* confessed of himself that when he had been angry, he durst not enter into the Church, but *totum animo & corpore contremuisse*, he did tremble very much both in body and mind: Christians must be singular as in their principles, so in their practices; It is more comfortable to love a friend, but this an Heathen may do, it is more honourable to love an Enemy, and this every Christian must do.

Cont. Vigil.

There are two things in forgiving those that wrong us. First, An inward *remission of the fault*, so much as it concerneth us, or a removal of wrath and revengeful desires towards the person wronging us; and this if we do not, we lose our prayers. A stormy troubled Sea, casteth up mire and dirt, so when there is a storm of passions in the soul, the heart foameth up its own shame in prayer, it bubbleth up a great deal of filth. Secondly, In

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forgiveness there is an *outward profession of this inward remission*, and this must be done when the party acknowledgeth his fault. If the offender say, *I repent*; the offended must say, *I remit*: Surely did men but consider the infinite wrongs they do, and affronts which they offer to the glorious God every day, and yet how they expect to be pardoned, they would, when abused say, as *Francis* the first King of *France* (to one that begged pardon for a friend of his, who had used ill speeches against his Majesty) *Let him for whom thou art a Snitor learn to speak little, and I will learn to pardon much.* The Spouse of Christ is compared to a Dove, which (some say) is *sine-felle*, without Gall; The very Heathen when they offered Sacrifice, threw the Gall of the Beast away; and Reader, wouldst thou offer to God the Gall of malice, revenge wrath and bitterness with the Sacrifice of thy prayers? Remember where the Gall is broke the flesh tasteth bitter, and when the strings jar, the Instrument will make but harsh Musick, *Mat. 5. 24.*

Worldly thoughts must also be laid by. Our Saviour when he taught us to pray, by the preface to the Petitions telleth us where our affections in prayer should be; *Our Father which art in Heaven.* Our hearts in prayer must be in Heaven, the eyes of our minds must look up thither, as well as the eyes of our bodies. The Mahometans in *India* when they begin their devotion stop their ears, and fix their eyes, that nothing may disturb their minds, or divert their thoughts. When the

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meat is fly-blown, it quickly corrupts ; when our petitions to God are blown upon by worldly thoughts, and mingled with mental discourses with men, they lose their sweetness.

Some poor people whose houses are troubled much with Vermine, have sometimes a great part of their small provision eaten up of Rats and Mice; truly, sometimes a poor Christian loseth half a meal by these Vermine of Worldly thoughts, they devour sometimes half his prayer. Relolve before thou prayest to watch thy heart narrowly, that these may not hinder thee in prayer.

CHAP. XIII.

Of the Concomitants of Prayer.

SEcondly, I come now to the *Concomitants* of prayer; and herein I shall speak,

1. To the matter of our petitions.
2. To the person that prayeth.
3. To the properties of our prayers.

1. To the *matter* of our prayers: Gods Word and Will must be the rule of our prayers, what we must ask of him, as well as of our practice what we must do for him: Subjects must set bounds to their desires, and take heed that their petitions do not encroach upon the Prerogative Royal. Divine precepts, what God commandeth us to act; Divine promises (what God engageth himself to do for us;) and Divine prophecies (what God hath foretold shall come to pass) are to be the

bounds of our prayers; he wandereth to his *loss*, that in his requests goeth beyond these *limits*. *Falaam* would needs ask leave of God, that he might be the Devils Chaplain to curse *Israel*, but mark the issue, he hath an ironical concession to go to his own destruction; the sharp razor indeed of his tongue would not pierce the Israelites, who had armour of proof, but the sword of the Israelites soon entred his body, and sent his soul to receive its wages of that Master that set him a work. The Israelites on a sudden are all in a hurry for a King, God gave *them a King in his anger* for their punishment, rather then for their protection (and how soon were they sick, like children, of that which they cryed to loud for) the King and people, at least many of them, perished together. O how much better is a favourable denial, then an angry grant of such prayers, but immodest desires never have profitable answers.

And as some erre in the matter of their petitions, so others in the matter of their thanksgiving. We read of them, that when like Thieves they had robbed others, looked up to Heaven and blessed God for a good booty, that they had prospered in their calling: *Thus saith the Lord God, feed the flock of the slaughter, whose possessors slay thee, and they that sell them say, Blessed be the Lord I am rich.* Zach. 11.5,6. That spurious Brat the Devil begot upon their cursed hearts, they lay at Gods door, as if he were its Father.

Take heed Reader, of exceeding the limits of prayer: those Beasts which will not be kept within

in their bounds, are soonest caught, and kild. *Israel* had their wish to their woful cost, when they cryed out, *Would God we had dyed in the Wilder-ness*, Numb. 14. 27. 28. 29. *Be not unwise, but understanding what the Will of the Lord is*, Ephes. 5. 17. Indeed the Christian may have any thing of God, if he do but in his prayer secure Gods honour; but he that exalteth his own will (not minding Gods) like a proud begger, will be a chuser, and therefore he shall be sent away either without an Alms, or else with the Serpents which he desired, instead of the fish which he denied. The Christians Charter is wide enough, he hath no cause to desire its enlargement: *And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us*, John 1. 5, and 14.

2. The *Petitioner* must be a *justified* and *regenerate* person, or the prayer will never be prevalent. He must be a favourite at Court, that presenteth his supplication with confidence of success. Others must pray and may speed through Christ, but where there is no *faith*, there will be much fear about the event. The precept is to all, but the promise is onely to the beleiver: *The righteous cry, and the Lord heareth, and deleivereth them out of all their troubles*. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry*, Psa. 34. 15, 17. Strangers may howl, and we take little notice what they ail, it is a venture whether we releive them or no, but if our children cry being in great distress, we hasten to their help.

Our

Our relation to God may well strengthen our hope, that our desires shall be heard. He that can cry *Abba Father*, may be confident of the success of his suit, and that God will deal with him as a Son.

Faith in Christ is essential to prayer, as I shewed in religious duties in general (and therefore omit it here:) now an unbeleiver goeth to God without the blessed Saviour, and therefore may well come away without an answer. The *Israelites* in their prayers were still to mind the Temple, either to pray in it, or towards it; which Temple was a type of Christ, the alone Altar upon which our prayers must be offered, if ever they be accepted, *2 Chron. 7. 38. Dan. 6. 10.* Kings will not gratifie or pardon Traytors, whilst they continue in their Treasonable designs. A sinner even while he is wooing God for mercy, is warring against God; when his voice is the voice of *Jacob*, his hands are the hands of *Esau*, and therefore with what face can he expect favour; *I will saith Paul, that men lift up holy hands*, *1 Tim. 2. 8.* meaning in prayer. Where the hands are unholy and wicked the heart is worse, and God cannot abide a stinking breath. Some write of *Dialectes*, that it hath many excellent vertues in it, but if it be put into the mouth of a man without life, it loseth all. Prayer, (as I shewed before) hath many rare and incomparable qualities, but being in the mouth of one that is dead in sins and trespasses, it loseth them all. When a vicious man propounded in the Roman Senate, a most excellent Law, they rejected the motion because it was made by a bad mouth. When
the

the face is comely, the person beautiful through Christ, then onely the voyce will be pleasant, Cant. 2. Eccles. 14.

When Godfrey of Boloign was demanded (in the holy War) by an Ambassador from the King of the Sarazens, *How he became so strong to fight, and to do such exploits?* He answered, *Quia manns semper habui puras, Because I kept my hands always as clean as I could from the filth of sin.* A pure hand in prayer is ever prevalent, through Christ, to conquer the strongest Enemies: But it is a principle in nature, that *God beareth not a sinner*, John 9.31. The prayers of a natural man are like *Jehoshaphats* ships which were made to go to *Tarshish* for gold, but were broken by the way; they come short of that merchandize which is better then silver, and that gain which is more precious then choice gold, for which they pretended to lanch forth: But the prayers of a regenerate person are like *Solomons* Navy, which were sent forth to *Ophir*, went through with their voyage, and brought from thence four hundred and twenty Talents of gold: Unsearchable are the riches which the vessel of his prayer returneth fraught with, 1 Kings 22. 48. 1 Kings 9. 28.

3. The properties of our prayers; they must be Humble, Hearty, Fervent and Constant.

1. Our prayers must be *humble*: Prayer is one of our nearest approaches to God on this side Heaven, in it we speak to God mouth to mouth, and therefore must be poured out with much humility. *Rebecca*, though she rode along on the road, mounted upon

upon a Camel, yet when she drew neer to *Isaac*, she lighted off her stately beast, putteth on her vail, and presenteth herself to him in an humble posture. Humility ought to be a Christians constant cloathing (*Be ye cloathed with humility*) but it never fits him better, then when by prayer he doth solemnly draw near to God. We are then most careful to put on our best raiment, when we go to speak with great persons. Subjects present their petitions to their Sovereigns upon their knees. *O come let us Worship and bow down, let us kneel before the Lord our Maker*, *Psa. 95. 6*. Princes must have silken words given them as the mother of *Artaxerxes* told one, Our words to the great God must be submissive.

The special end of prayer, is to exalt God, and debase man; he therefore that is proud in that performance, doth wholly thwart Gods end in its institution, and may be confident that God will thwart him in his petitions. When we go to God in this duty for grace and mercy, we do not go to him as those that go to market to buy or relieve; but as those that go to a rich mans door to beg alms: And surely of all persons beggars, who live wholly upon anothers charity, have least reason to be proud. The proud beggar never got any thing at Gods door.

It is observable, how the children of God though they were never so rich in grace, were poor in spirit, and humble in language and carriage, when they approached the Lord of glory: Everyone of them, notwithstanding the greatness of their spiritual

ritual stock, sued in *forma pauperis* : Behold now I have taken upon me to speak unto thee Lord, who am but dust and ashes, saith Abraham, Gen. 18. 27. I am not worthy of the least of all the mercies, which thou hast shewed to thy servant, saith Jacob, Gen. 32. 10. I am a worm, and no man, saith David. So foolish was I, and ignorant, even as a beast before thee, saith Asaph. I am more brutish than any man, I have not the understanding of a man, saith Agur. O my God, I am ashamed, and blush to lift up my face to thee, for our iniquities are increased over our heads, and our trespasses is grown up unto the Heavens, saith Ezra. I am a man of unclean lips, saith Isaiah. They all have learned the same Lesson, as Scholars in the same form; they all speak the same Language, as children of the same Father.

It is reported of *Aristippus* the Cynick, that he used to fall on the ground before *Dionysius*, when he presented a petition to him. O what posture is low enough when we go to the infinite and incomprehensible God in prayer. He humbleth himself to open his eyes upon us, well may we be humble when we open our mouthes and hearts to him, Job 14. 3.

Reader, if thou wouldst have thy prayers heard, let them be humble. God loves to walk in the low valleys : Lord thou hast heard the desires of the humble, thou wilt prepare their heart, and wilt bow thine ear, Psal. 10. 17. Though God behold the proud afar off, and disdains so much as to open his eyes, or give them a look, yet he will be sure to draw near to the humble, and vouchsafe to open

his ears, and his very heart to them, *Psal.* 138. 6. *Isa.* 66. 2. He that can have his face shine, and take no notice, is a fit person to go up into the Mount and converse with God.

2. Thy prayers must be *heartly*: Thy tongue and heart must keep time and tune; *Give ear to my prayer that goeth not out of feigned lips*, *Psal.* 17. 1. If in prayer thou art as *Ephraim*, a *silly Dove without an heart*, and givest God onely the calves of thy lips, they will be as unacceptable as *Jeroboams Calves* at *Dan* and *Bethel*, which provoked the Lord to anger. The Jews have this Sentence written in their Synagogues, where they meet to pray, *A prayer without the heart, is like a body without a soul*. What a deformed, loathsome spectacle, is a body without a soul? truly so is thy prayer without thy heart. God respecteth the heart in prayer above any thing; men minde the expressions most, but God mindeth the affections most: *Let us draw nigh to God with a true heart*; let us lift up our hearts with our hands unto God in the Heavens, *Heb.* 10. 22. *Lam.* 3. 41. God looketh not so much to the *Elegancy* of thy prayers, how neat they are, nor to the *Geometry* of thy prayers, how long they are, but to the *sincerity* of thy prayers, how hearty they are. *Socrates* made more account of poor *Æschines*, for giving himself to him, then of *Alcibiades*, and other rich Scholars, who gave him large presents: God esteemeth infinitely more of an heart-sprung (though broken) prayer, then of dissembling petitions, cloathed with, and drest up in the neatest and most gaudy expressions.

*Sence. lib. 1.
benefic. cap. 8.*

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The heart is the mettall of the bell, the tongue is but the clapper: When the mettall of the bell is right and good (as silver) such will the sound be; if the mettall of the bell be crackt, or lead, the sound will soon discover it to a judicious ear. God can see the diseases and spots of the heart upon the tongue: O it is dangerous to do, as some Princes with their neighbours, who set on foot a Treaty of peace for their own ends, but resolve beforehand that it shall never be brought to any period. As Jacob said to his mother, *If I dissemble, my Father will finde me out, and I shall meet with a curse instead of a blessing*: So say I to thee, if thou dissemblest in prayer, thy God will finde thee out, and thou wilt meet with a curse, a blow, instead of a blessing. There is no going to God, as Jeroboams wife thought to go to the Prophet, *in a disguise*.

Under the Law, the inward parts were onely to be offered to God in Sacrifice: The skin belonged to the Priests; whence Origen inferreth, *That truth in the inward parts, is that which is most pleasing in a Sacrifice*. Indeed others compass God about with lies, and therefore highly provoke him: *They did flatter him with their mouth, and they lyed unto him with their tongue, for their heart was not right with him*, Psal. 78.36, 37. Hosea 11. 12. It is sinful for thee to tell a lye to thy fellow Creature, but how abominable is it to tell a lye to the Almighty Creator? Thy prayer without thy heart will be Sacriledge, not a Sacrifice.

Notandum illud est quod quæ offeruntur in Holocaustum interiora sunt quod exterius est, Domino non offertur, et pel li, Hom. 5.

When the heart is *Reſtor chori*, cheif leader of the *Quire*, then the voice is pleaſant indeed in Gods ear. *The Lord is nigh to all that call upon him, to all that call upon him in truth*, Pſa. 145. 18. When the Wife giveth the Husband her heart, and defieth not the Marriage bed, he will (if wife) bear with many infirmities in her. When the heart in prayer is devoted to God, he is pleaſed out of his grace and goodneſs, to pardon and paſs by many imperfections in the duty; but if that bed be proſtituted to any other, he gives a divorce to the Sacrifice, and putteth it away, for he is a jealous God. *Jacobs* ſmall preſent could not but be acceptable to *Joſeph*, becauſe it was the beſt of the *Land*. The heart of man is but little, yet it is the beſt of man, and therefore taken kindly by God. The main enquiry at prayer is concerning the heart; As *Jonadab* was asked by *Jehu*, ſo is the Chriſtian by God, *Is thy heart right as mine is? Then come up into my Chariot; then come to the Throne of grace and welcome.*

Thirdly, thy prayers muſt be fervent: Prayer is a duty which conſiſteth not in words or expreſſions, but in the working of the affection; therefore it is called a crying to God, *Out of the depth I have cryed to thee*, Pſa. 130. *a renting the heart*, *Joel* 2. 13. as if the heart were by prayer torn in peices; and a pouring out the ſoul, as if the body had been left without life, the ſoul being departed and aſcended to Heaven in holy petitions. The true Beggar is ever earneſt for ſpiritual Almes, he will not let God go without a bleſſing, *Gen.* 32.

Paulus

Paulus Æmilius, being to fight with the Macedonians, would never give over Sacrificing to his God *Hercules*, till he had some sign of victory. The Christian is more urgent with the true God, then the Heathen is with his God of clouts. When *Daniel* prayed, with what force were his words uttered? with what fire was his Sacrifice offered? *O Lord hear, O Lord forgive, O Lord defer not for the Lords sake.* That wine is best which is fullest of these heavenly spirits; Winter fruits are sowre and unpleasent to men, and so are cold petitions to God, *Dan. 9. 13.* Reader when thou art praying for pardon, how shouldst thou even poure out thy soul! Alas when thou considerest if God do not pardon, I perish eternally; if sin be imputed, I am damned, how should thy heart cry out, *Have mercy upon me O God, according to thy loving kindness, after the multitude of thy tender mercies, blot out mine iniquities;* (again) *Wash me from mine iniquities, and cleanse me from my sin;* (and again) *Hide thy face from my sins, and blot out all my iniquities;* (once more) *Deliver me from blood guiltiness. O God, thou God of my salvation,* *Psa. 51. 1, 2, 11, 14.* When thou art begging grace and purity, with what earnestness shouldst thou pray? beleiving how destructive sin is to thy precious soul, and how offensive to the jealous, just and Almighty God, and in what absolute necessity thou standest in of holiness, without which thou canst never see God. As when the Clock strikes, the Wheels within move notably, we may hear them run round, so when thy tongue is pleading with God for

for remission of sins, and repentance towards God, for the Son of God, the Spirit of God, and thine everlasting Salvation, how should thine heart move? what work should there be among thine affections, to enforce those weighty petitions? This fervency is necessary to prepare thy soul for the mercy thou desirest: What men get lazily, they spend lavishly; but that food which a devout woman longeth for, she prizeth much, and eateth with most delight. When one whispered *Demostenes* in the ear that he was beaten, and desired him to plead his cause, the Orator would not believe him, till at last the man cryed out. *Now*, saith he, *I feel your cause.*

It is the intension of the Spirit, which giveth efficacy to our petitions: It is not the length of the arm, but the strength of it, which draweth the bow, so as to make the arrow fly fast and far. Fervency to prayer, is as wings to the Bird, by which it mounteth up to heaven: *The effectual, fervent prayer of the righteous prevaieth much, James 5. 16.* When prayers are driveld, like rhume out of a mans mouth, they fall down at his feet. The Mother will let the childe alone, if it onely whimper and whine a little in the cradle, but when it crieth outright, then she hasteth to take it up: *This poor man cryed* (was not dull and drowlie, there is his fervency) *and the Lord heard him, and delivered him out of all his troubles, Psal. 34. 9.* here is his prevalency. There is no getting to the Indian Mines by the cold Northern Seas, though because it is a shorter cut, some have attempted

tempted that way, but they lost their labour. Other duties are *a serving God*, Prayer is *a seeking God*: Now *they that seek him early shall finde him*, Prov. 8. 17. A low voice doth not cause a loud eccho, neither doth a lazy prayer procure a liberal answer. Sleepy requests cause but dreams, meer fancied returns. Where there is a cushion of ease under the knees, and a pillow of idleness under the elbows, there is little work to be done.

When *Daniel* had been fervent all day at prayer, an Angel is sent to him at night with an answer. Importunity prevaleth with an unjust Judge, much more with a righteous and gracious God: Though God be Almighty, yet a fervent prayer (through his grace) hath held his hands: *Let me alone*, Exod. 32. *Who holdeth the Lord?* saith *Austin*. *Moses* earnest cry was the cord, which I may speak with reverence, fastned Gods hands.

Prayer is a sword to wound both sin and Satan, but fervency is the edge of it, doing the execution, Zeph. 18. 2 Cor. 12. *For this I besought the Lord thrice*, When a man strikes his Enemies with his full strength, then the wounds are made.

The lack of this fervency, is the loss of many prayers. The lazy petition tires, before it comes half way to Heaven: indeed it is eaten up (as the cold honey of Wasps and Flies) of wandring thoughts; when fervent prayers, like honey boiling over the fire, is free from such ill guests. An idle prayer, like a lazy beggar, wandreth and gad-deth up and down, and as a rowling stone, gathereth no moss. The working of the affections in prayer,

prayer, like *Druids* harp, allayeth those Devils which would disturb the Christian in this duty. When a man is intent upon the God to whom he prayeth, and eager after the mercies for which he prayeth, though the World whisper him in the ear, he cannot hear; though Satan jog him by the elbow, he will not heed him.

But here a caution will be seasonable: The fire of thy fervency must be from Heaven; not such strange fire as *Nadab* and *Abihu*. offered to the Lord: I mean, it must not be the voice of nature, an earnest cry for the enjoyment of creatures; but the voice of the Spirit, an importunate desire for conformity to, and communion with the Lord Jesus Christ. We read of those *that howled upon their beds for corn, and wine, and oyl*, Hosea 7.17. Many, like children, roar, are much out of quiet, disturb others with the noise they make, but it is for clouts for a Babey: *Who will shew us any good?* The voice of a Saint must be, as of a wise son at full age, for the inheritance; *Lord lift thou up the light of thy countenance upon me.*

The Petitioner herein must be very careful; he that rides apace, had need to be sure that he is in the right way, or else the freer his horse is, the more he wandreth to his loss. The greater the fire is, the more watchful we must be that it be kept within the chimney; the more earnest our affections are, the more we must minde what our petitions be: The promises of God must be the foundation of our prayers. What he promiseth to give, I may pray to receive: *Remember the word*

unto thy servant, upon which thou hast caused me to hope, Psal. 119. 49. but its dangerous for the building to jet out (upon the Kings high-way) beyond the foundation; this may cause the house to fall, or be taken down. Because godliness hath the promise of this life, I am bound to pray, Give me this day, my daily bread. Temporal good things must be part of the matter of my prayer; but because God promiseth these things conditionally (so far onely as he seeth fit for his honor, and my comfort) therefore I must pray for them conditionally. The Apish childe that crieth and squeeketh for the knife, to be its own carver, and will not be satisfied with its Parents feeding it, deserveth the rod; our prayers both for the matter and the manner, must run parallel with Gods promises. Prayer is a putting Gods promises into suit; but he that sueth a Bond, must minde the condition in it, or the verdict will be to his cost and damage. That which boils gently over a small fire, may be of use to us, which if it should boil hastily, and run over, it may raise ashes enough to spoil it self. The way to lose our requests for *temporals*, is to be as hot and hasty for them as if they were our *all*, even our *eternals*.

That incomparable patern of prayers, the Lords Prayer (which is like a *Standard-measure* in a Corporation Town, for present use, and an example for others) hath five petitions for Spirituals, and but one for Temporals.

God hath promised spiritual things absolutely, therefore thou mayest desire them absolutely: For

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pardon,

pardon, and the image of God, and the blood of Christ, and fulness of joy in the other World, thou mayst be as earnest (so humble and reverent) as thou wilt. And O! what a mercy is it that God, though, like a wise father, he deny us leave to cry for the candle, which would burn, and the thorns which would prick our fingers; yet he giveth us liberty to, nay commandeth us to besiege and storm Heaven, to follow him up and down, to cry day and night, to give him no rest, to be instant, urgent, and fervent with him, that our persons may be justified, our natures sanctified, and our souls and bodies glorified eternally.

Fourthly, Thy prayers must be *constant*: Thy duty is to *give thy self to prayer*, as a servant devoted to, and at the command of his noble Master. This fire, like that on the Altar, must never go out day nor night; *Night and day praying exceedingly*, 1 Theff. 3. 10. Paul speaks, as if his practice had been nothing but prayer; he did that so much, that he seemed to do nothing else. Prayer is a Saints breath, which he constantly draweth, *Ephes. 6. 18 Praying alwayes, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints.* Those that work in Iron Mills, keep a continual fire; though they suffer it sometimes to slack or abate, yet never to go out: A Christians prayer may have an intermission, but never a cessation.

Our blessed Saviour besides his set times for ordinary, did pray whole nights: *David* was a
good

good Husband, up early at it, *mine eyes prevent the dawning of the morning*, Psa. 119. 147. At night he was late at this duty, *at mid-night will I rise to give thanks to thee*, Psa. 119. 62. this surely was his meaning, when he said he should dwell in the House of the Lord for ever, he would be ever in the House of Prayer.

Gregory writes of his Aunt *Trucilla*, that her Elbows were as hard as an horn, by often leaning upon a Desk when she prayed.

Jachim, the Father of the Virgin *Mary*, used to say, *that prayer was his meat and drink*.

There is no duty enjoined a Christian for his constant trade, so much as prayer; *Pray always, pray continually, pray without ceasing, pray with perseverance, pray evermore*. But why is all this? would God have his people do nothing else but pray? must they cast by their callings, cast off all care of their children, and shut themselves up into some Cell or Cloyster, and there be always upon their knees at prayer, as the Euchites fancied. No, I shall therefore give a brief description of this praying without ceasing.

1. *Thy soul must be ever in a praying frame*. The Soldier hath his Weapons ready, though not always in fight with his enemy. Thy heart must be ever in Tune, and ready upon the least touch to make heavenly Musick. The Churches lips are compared to an *hony-comb*, Cant. 4. 11. The *hony comb* doth not always drop, but it is always ready to drop. The beleivers spirit is like fire upon the Hearth, though it do not blaze, yet its ready

upon any opportunity, to be blown up into a flame.

2. *No considerable business must be undertaken without prayer.* Thou art Gods servant, and thy duty is to ask his leave in all thou doest, *Ephes. 4. 6. In all things let your requests be made known to God.* When thou risest up or liest down, when thou goest out or comest in, prayer must still be with thee. Prayer is the way to prevent evil. The Worlds poison may be expelled with this antidote. *Joh. 17. 11.* He that converseth with God by prayer, dwelleth in Heaven, and to such a one the earth is but a small point. Prayer is both a Charm to inchant, and a scourge, to torment Satan. It engageth Christ in the combat with the Devil, and so assureth the soul of conquest. When the Saint is fighting and like to be foild, either by the World, the Flesh, or the Wicked one, prayer is the Letter which he sendeth Post to Heaven for fresh supplies of the spirit, whereby he *becometh more than a conqueror.* Prayer is the way to procure good, he that will not speak, must not expect to speed. It sanctifieth our food, rayment, sleep, callings, and all our enjoyments to us. The Christian like the Chymist extracteth all good things out of this one body of prayer.

3. He that prayeth constantly, *hath set times every day for prayer;* The Morning and Evening Sacrifice were called the *continual Sacrifice.* *Numb. 28. 4.* The Christian hath his set meals for his soul every day, as well as for his body. With the Mary-gold he opens himself in the morning, for the

the sweet dews of Heavens grace and blessing, and he doth at night (though his occasions hinder him in the day) like a Lover find some opportunity to converse with his beloved.

He is most free and fresh in the morning, *the top of the milk is the cream*, and he doth not think himself too good for God. His evening fare is sometime extraordinary, like the Jewish feasts which were at Supper. The spiced cup is best at the bottom. Prayer is the key of the morning, to open the door of mercy, and prayer is the bolt at night to shut him up in safety. The Jews prayed in the Temple the third, sixth, and ninth hour of the day; our priviledges under the Gospel are enlarged, and I know no reason why our prayers should be lessened.

He that prayeth continually, doth upon all occasions in the day time, whatever he be about, put up his supplication to God. He hath his ejaculations his holy Apostrophes, wherein he doth turn his speech (at least internal and inarticulate) from man to God. This liberty is a great priviledge, and this practice turnes to wonderful profit. When Jacob was blessing his Sons, he takes breath with, *I have waited for thy salvation O Lord*, Gen 49. 14. Nehemiah when at the Kings Elbow, would not open his mouth to the King, till he had opened his heart to God. Neh. 2. 6.

When Noah was cursing Cham: he had a short ejaculation for a blessing on Japhet, God shall persuade Japhet to dwell in the tents of Shem, which prayer hath been answered, and will be
to

to the end of the World ; We Gentiles fare the better for that prayer : Christ upon the Cross darted up a short ejaculatory prayer , for his Murderers , *Father forgive them , for they know not what they do*, and as an answer to it, we find some thousands of them presently converted.

Truely Reader , I would commend these ejaculations , as an excellent receipt for all companies, and in all conditions. If thou art a stranger to it, thou dost not know the vertue of it. It is as some write of the herb *Panaces* , a *universal remedy for all diseases* , a special though cheap preservative both against the evil of sin and suffering. This is the best way to avoid dangers , to overcome difficulties , and to prosper us in our lawful designs, *Gen. 24. 12.*

When thou receivest a sudden mercy , hearest unexpected good news, thou mayst presently rear an Altar , and offer up a Sacrifice of praise to God. If thou art protected through grace from any transgression , in which thou wast falling , or afflictions of which thou wast affraid , thou mayst suddenly dispatch a Messenger to Heaven with thanks, who will be more welcome there , then thou art aware of. So did a good Servant , *Gen. 24. 26.* and a godly Souldier and governour , *Judg. 7. 15.* I will blese the Lord at all times saith *David*, his praise shall be continually in my mouth. When thou art in a suddain plunge , thou mayst dart up a thought to God for counsel or protection: these short breathings, would prepare thee for a long race.

There

There are indeed some seasons for prayer, which must by no means be slighted; when the Spirit of God stirreth in thee, and cometh for thee, then make haste to God. Courtiers watch for convenient seasons to present their petitions to their Kings, and will be sure to lay hold of such seasons. If the King himself offer any discourse relating to their requests, then they will close and strike in: When the Spirit of God in a morning or evening, or in the day time, commandeth thee to go and cry to God for pardon and life (I speak of regular motions, for no other come from the Spirit) then is a fit time to present thy requests, he sendeth for thee for that end: Take heed of delaying or denying; *Thou saidst seek ye my face, my heart said, thy face Lord will I seek.* Suitors have their *mollissima tempora fandi*, their special times of wooing. *Hejer* waited once and again for a fit time to beg her life, and the lives of her people, of the King; and when *Ahasbuerus* put her upon it, gave her an opportunity, she then did it, and prevailed.

Whatsoever actions thou entrest upon, whether Civil, Natural, or Religious, let prayer be to thee, as the Baptist to Christ, *the messenger to prepare the way before thee.* Bonaventure, that Seraphical Doctor, being asked by *Aquinas*, *How he got such Divine knowledge?* pointing to a Crucifix in his study, said, *Ille est liber meus, by praying to that Crucifix:* A Christian by praying to God, in the name of a crucified Christ, may get *saving knowledge.* Be confident of this, those mercies will be most savoury, which come flying to thee upon the wings of prayer.

Those

Those favours are suspicious, which steal in at a window, and come not in at the door of prayer. How sweet was that water to *Sampson*, which streamed to him in the channel of prayer, *Judges* 15.19. he called the name of it *En-hakkore*, *the well of him that prayed*. *Jacob* saw God smiling, in *Esau's* smooth countenance, because prayer was the Sun which scattered and cleared that sky. When thou canst say of the mercy which God giveth thee, as *Hannah* of *Samuel*, *For this childe I prayed* (saith she) *he is the travel of my soul, as well as of my body; he is the fruit of my heart, as well as of my womb; when thou must say, For this blessing I prayed, many a time did I weep and make supplication, and lo I have prevailed.* Such a mercy will be a double mercy, a *Samuel* indeed *Asked of God*, and *Dedicated to God*.

As *Jesus Christ* was more welcome to *Mary* his Mother, when she and his Father had sought him sorrowing; so those blessings, especially spiritual, will be received with most joy, which were sought with most sorrow: What thou winnest with prayer, thou wilt wear with prayer.

But it may be Reader, thou art one that art so far from constant praying, that the garment of the Atheist will fit thy back very well: *They call not upon God*, *Psal.* 14.14. if so, bethink thy self, for thou livest like a Beast, as *Nebuchadnezzar* did, though thou hast the shape of a man: *They are become brutish, and have not sought the Lord*, *Jer.* 10. 21. *Brutes* are like *Mutes*: O it is a dreadful condition, to be possessed with a dumb Devil. When
men

men once grow speechless, its a sign death is hard by. If that bloody Butcher can but muzzle thy mouth, and with cordshinder thy crying, expect the stroke of the ax: Or possibly that livery which *Eliphaz* made for *Job*, though it was much below him, yet will become thee, *Thou restrainest prayer before God*, *Job* 15.4. The pulse of thy soul faul- ters; thou layest by thy prayers, as some do their best cloathes, till they go to Church again, or for some Holy-day. O this is a sad sign that prayer, which should be thy element, is thy torment. Friends that love one another, long to converse together, and take all opportunities of sending to, and hearing from each other: Hadst thou any love to the blessed God, it would be so with thee. But as painfulness in speaking, often argueth unsound inwards, so thy inconstancy in praying, giveth thee cause of suspecting thy spiritual unsoundness and insincerity.

CHAP. XIV.

The Subsequent duties after Prayer.

THirdly, I shall speak to the consequents, or those duties which must follow after prayer; and they are principally two, *Watching* and *Working*.

1. *Watching* for an answer: Pious prayers are precious commodities; and who, unless a mad man or a fool, will throw away what is of value and worth? When thou hast shot thine arrow, observe

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where

where it lights, and how near it flew to the mark. Wise men when they have delivered their petitions to their Prince; watch and wait sometimes a year together, all the while longing and looking for an answer: Thy requests to God are of infinite concernment, thy Heaven, thy eternal happiness is involved in them; with what holy impatience then shouldst thou desire an answer? *In the morning I will direct my prayer unto thee, and will look up*, Psa. 5.3. The words discover *Dauids posture* in prayer, and his *practice* after prayer: His *posture* in prayer, *I will direct my prayer unto thee*. The word is an allusion to an *Archer*, or to a *General*, as some observe on it.

Disponam tibi;
Calvin.

1. To an *Archer*, and then the meaning is, *I will be up betimes, and take as good aim as I can possibly at the mark, and so draw my bow, and direct my arrow that I may hit it.*

2. To a *General*, and then it importeth thus much, *I will rise early, and set my requests to God, as Souldiers in Battalia, in rank and file, in good array: I will so marshal them, that they be not routed by being out of order: I will see that they stand in their places, and keep their ground; and what then? his practice after prayer, And will look up: I will observe what became of the arrow I shot. Or the word being an allusion to a Watchman, as the former word to a Commander in chief of an Army, speaketh this, When I have marshalled my prayers in good array, and sent them forth to fight against my spiritual Enemies, and to wrestle with God himself for his grace and love, I will get up to my*
Watch-

Watch-Tower, to see what execution they do upon my adversaries, what power they have with God, whether they get or lose ground, whether they prevail and win the day. It was the custome in those days, when forces were sent forth to fight, for the General to command one to watch in some high place, if he could spie any coming from the Armies with news. So when *Dauids* Souldiers were engaged with *Absoloms*, the watchman went up to the roof over the gate, and spied *Akimaaz* and *Cushi* coming with tidings. Thus holy *David* stood (as it were) *sentinel* and watched as a spie, longing every moment to hear and see the event, issue and success of his prayers.

Men that work for a *dead horse*, as we say, when their business is done, look no further, because they had their pay before-hand; but those whose reward is behind, labour in expectation of it, and after they have wrought, look for it: An unbelievers hopes are in this present world, and therefore if he procure but some earthly profit, it is no wonder if he look no more after his prayers, he had his pay before hand: But a beleiver whose reward (not of debt but of grace) is ever behind and to come, while he is upon earth, when he hath prayed in obedience to Gods precept, cannot but expect the performance of Gods promise.

He that ventureth nothing in a ship, save a small parcel of pins, or a few quire of paper, or something which is little better then nothing, takes little thought what becomes of the vessel, if it sink or swim, its all one to him, he loseth not a mo-

ments sleep for it. But the Merchant who ventur-
 eth all he is worth in a Vessel, and sendeth it out
 very richly laden, though it be a long journey,
 yet he is impatient to hear of it: many an anx-
 ious thought hath he about it, many a time he
 putteth the supposition to himself, *What if this Ship
 should miscarry? What will become of me, my
 Wife and Children?* He can hardly eat or drink
 with comfort, or sleep with quietness, till he
 hears it is safe. A wicked man that is worth no-
 thing, ventureth nothing in his prayers, and
 therefore whether they miscarry or no, it mat-
 ters not much with him: when he prayed for
 pardon and grace, he counted them little worth,
 he prized his stock and his riches at a far
 higher rate, and so must needs be very indiffe-
 rent whether the Vessel wherein things of
 such small worth (in his esteem) were hazarded,
 come home safe or no. But a godly man ha-
 zardeth all he is worth, for this, and the other
 world, in his prayers: he knoweth that all his
 happiness is involved in the pardon of his sins,
 in the righteousness of his Saviour, in the love of
 his God, and the renovation of his nature, all
 which he beggeth with strong cries and groans.
 He esteemeth these things as the very *life of his
 life*, and *the very soul of his soul*, and O (thinks
 he) *how richly laden, is this Vessel which I have sent
 forth! My precious soul, my dearest Jesus, my in-
 terest in the covenant of grace, my eternal fruition
 of the ever blessed God, are all aboard her. If she
 should miscarry (good Lord) what would become*
 of

of me ? I am lost , I am damned , I am undone eternally. Was ever Ship better fraught ? Her burden is of inestimable value. My joy, my peace, my love, my delight, my hope, my heaven, my all, are in her. Oh what should I do, if the Arch-pirate Satan should seize her ? or if she should split upon the rock of my presumption ? or sink in the quicksands of my infidelity ? Alas, alas, whether should I go ? where should I appear ? Such a soul never failed of a rich return of his venture.

Reader, when thou hast prayed, wait and expect an answer. Though thy prayers were mingled with many imperfections, if they were the travail of thy soul, (upright I mean) do not give them over for lost.

When *Moses* Mother could keep him no longer, she made an Ark of Bul-rushes, and daubed it with Pitch, and put him in, and hid it in the Flags, by the River brink ; and his Sister stood a far off, to see what would become of him. And *Pharaohs* daughter came to wash herself, spied the Ark, sent and fetched it, the babe wept and she had compassion on it : sent for the Mother, gave it her to nurse, paid for its nursing and the Child became the great deliverer of *Israel*. Truly so when the fruit of thy heart, thy tears and sighs, and groans, and prayers, are ready in the eye of sense to be given over for dead, they lie floating upon the water, let thy faith and hope be near at hand, to see what will become of them ; the Kings Son may take pity on the weeping babe,
pay

pay the charge of its nursing up, bringing it into favour at the heavenly Court, and make it serviceable for the conducting thy soul through the Wilderness of this World, towards the true and celestial *Canaan*.

Though the Messenger thou sendest to Heaven tarry long, yet wait and expect his return. Those that send to the Indies for the golden wedges, wait many months, though they long every moment for their arrival.

If after thy expectation, thou findest little fruit of thy petitions, do not therefore lay aside that calling, *Continue in prayer, and watch in the same*, Col. 4. 2. Anglers, though they have fished many hours and caught nothing, do not therefore break their Cane, and Line, but draw out their hook, and look upon their bait, which (it may be) was fallen off, or not well hung on, and mend it, and then throw it in again; So when thou hast been earnest in prayer, and yet received no answer, reflect upon thy prayers, consider whether something were not amiss, either in thy preparation for the duty, or in the matter or manner of thy petitions; it is possible thou mightest desire stones instead of bread, or fuel for thy lusts, or didst forget to deliver thy petitions to the onely Master of Requests, the Lord Jesus, that he might present it to the Father, if any of these were the fault, no wonder if they failed; what ever it be, be diligent to find it out, amend it and fall to thy work again with confidence, that thou shalt not work at the labour in vain. The Archer if he shoot once, and again,

again, and miss the mark, considereth what the reason was, whether he did not shoot too high, or too low, or too much on the right hand, or too much on the left hand, takes the same Arrow again, onely reformeth his former error, and winneth the wager.

Secondly, *Working* is necessary after prayer, as well as *Watching*. Begging and Digging must go together. Thy duty is to pray, as knowing assuredly that thou canst do nothing of thy self, and yet to work as if thou wert to do all by thine own power. He that doth not indeavour in a lawfull use of those means which God affordeth him to attain the mercies he needeth and asketh, doth *tempt*, not *trust* God, and may expect a rod sooner then releif. A good use may be made of that story; A Carter having over-thrown his Cart, sat in the way crying, *help Hercules, help*, (*Hercules* was counted by the Heathen a God for his strength) *O Hercules help*. At length one appeared to him in *Herculus* shape, with a good Cudgel in his hand, and beat him handsomely; saying, *Ah thou silly lazy fellow, dost thou call to me for help, and sit still thy self, arise and set to thy shoulder, do thy part, and I will do the rest*.

If thou prayest for thy dayly bread, be thou diligent in thy calling, or else expect a crop out of the Ocean. If thou prayest against some particular sins, avoid the occasions of those sins. If it be against Drunkenness, avoid evil company; If it be against Pride, avoid and discourage such as will flatter thee, for otherwise thou dost as he
that

that runneth into the fire, and prayeth to God that it may not burn him; such a man mocketh God, but himself most; if thou prayest for Holiness and Grace, hear, read, meditate, watch, use the means, and expect a good issue from God.

Observe *David*, his prayer was, *Set a watch O Lord before my mouth, keep the door of my lips*, *Psa. 141.3.* But now because he had committed the main charge of this unruly prisoner, *his tongue*, to God, desiring him to lock the double doors of his lips and teeth fast upon it, and to have a main guard always watching before the doors, least it should break through and attempt an escape, doth he therefore sleep himself, thinking the prisoner was safe enough; no, he himself would be upon the guard. *I said I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me, Psa. 39.1,2.* *David* as he desired God to put a good bit into the mouth of this wanton beast, so he would himself keep a strict hand and rein him in.

A good Wish about prayer, wherein all the fore-mentioned particulars are epitomized.

The Intro-
duction to
prayer analy-
zed.

PRaye*r* is one of my nearest and solemnest approaches to the most high God, and one of my choicest priviledges on this side the place of praise: wherein I may go to my God at all times and acquaint him what I ail, where it is well, where it is ill with my poor soul: I wish in general that I may never suffer this key (to Gods own treasury) to rust for want of use, nor to be ineffectual to the opening of the Divine bounty by my unskilfulness

ness in turning it, that neither by my unfitness for the duty, miscarriage at the duty, nor misbehaviour after the duty, I may demean my self unworthy of so great a favour, so high an honor, and so good a Master. In particular, I wish that I may (at least morning and evening) before I enter upon this ordinance, whether in my closet or family, make a privy search for those Barabasses which have moved sedition in my soul, and murdered my dearest Saviour, and that I may have such a sight of them all, in their horrid nature, and bloody colour, that I may arraign them at the Tribunal of God with confusion of face, and contrition of heart, and may with all possible arduency plead for their execution. I wish that my necessities may ever be in my memory, that as the sick childe, I may point readily to the place of my pain, when ever I go to make my moan to my heavenly Father, and that affected with the weight and importance of them, I praying feelingly, may pray the more fervently.

I wish that the many and weighty mercies which I unworthy Wretch enjoy, may be written so firmly in my minde, and presented to me before prayer, in the various and lively colours of their freeness, fullness and seasonableness, that I may never steal the custom of thanks from my God (which is all he desires) for those rich and full vessels which he sendeth me in every day: but may pay him this impost of Praise and Glory, with all uprightness and alacrity.

I wish that my Graces may never be, like Jonah, asleep, when I am to call upon my God, but as the
C c heavenly

The antecedents to prayer,
1. Meditation
Of sins.

Of wants.

Of mercies.

Quickning
of grace.

Laying aside
what may
hinder
Prayer.

All sin in ge-
neral.

Anger.

Worldly
thoughts.

Concomi-
tants of
prayer.

Person must
be justified.

Heavenly Host they may be moving in their several places, and fighting in their courses against my spiritual Enemies; O that like holy Bradford I might never leave confession, without sorrow for sin, petition, without some sense of the worth of mercies, nor thanksgiving, without some solace and joy in God, the Author and Fountain of all my happiness. I wish that I may draw nigh to God with a pure conscience, and before I go to desire the lovely portion of his friends, give a bill of divorce to all my lusts and (at least) banish from the bed of my heart those enemies of his which would not have him to reign over me. I wish that I may never desire mercy at his hands with the least degree of malice in my heart, but may love (as Saints, because they are Christs seed, so) sinners, and them that hate me, for Christs sake: and as a special medicine against that poison, whatsoever friend I should forget in my prayers, I wish I may resolve beforehand to remember in particular my Enemies, to beg of God that he would pardon, sanctifie, and save them. I wish that my affections may not as Sauls person, be hid among the stuff of Worldly affairs, when I should be busie about the concernment of an eternal crown; but that I may leave those servants always at the door behind, while I go in to speak to the King of Nations, and may all the time of the duty serve and seek the Lord my God without distraction. I wish that I may be specially careful to look up to the Master of requests, the Lord Jesus Christ: First, for the justification of my person, and then for the acceptation of my prayer, and that I may be so enabled with the hand of faith, to put

on the glorious robes of his perfect righteousness, that neither the nakedness of my person nor performance, may appear to my shame. I wish that all the flowers which I present to my God, in the posture of prayer, may be gathered out of his own garden, the Scriptures; I mean, that I may never exceed those bounds which he hath set me, for the matter of my prayer; but may use much caution that all those spices which I make my incense of, may be of his own prescription: and O that to this end, his holy spirit who knoweth his mind fully, might draw up all my petitions for me. I wish that my prayers may be ever presented upon the bended knees of my soul, and also in regard of my body in the lowest and most submissive posture; Ah how humble should dust and ashes be, when he takes upon him to speak to the most High God. I wish above all that I may never mock the most jealous God in this duty, by speaking Parrot like, what I neither mind nor mean, but whatsoever dish be wanting on the Table, to which I invite my God, my heart which I know he loveth above all, may be there, and that my prayer may be the travail of my soul, and not the labour of my lips. I wish that I may so feel my spiritual wants, that my bowels may so pinch me, that as the hungry and almost starved begger, I may cry aloud for the bread of life, yet not so much, in regard of the extension of my voice, as the intension of my spirit. When I am petitioning for pardon and grace, I wish I might beg as earnestly and beseech God as importunately as if it were in the power of my prayer, to change his mind, and procure the blessing, but when I am ask-

The matter
of prayer.

Properties
of prayer.

Humble

Hearty

Fervent

Caution

Constant

Subsequents
of prayer.

Waiting

ing temporals; I would not as the dry earth, cry, and cleave, and gape, for corn and wine and oyl, but willingly be at my fathers allowance, and desire no more then what his infinite wisdom seeth needful to bear my charges, till I come to my blessed and everlasting home. I wish that I might observe that standing law, according to which Heavens bounty is dispensed: In all things to make my requests known to God, and never expect, though the mercies of God be never so ripe, that any of them should fall down upon me in mercy, unless I shake the tree by prayer. I wish that every mercy may come flying to me upon the Wings of prayer, and may fly back to God upon the Wings of praise; that prayer may be the Mother to breed and bring forth all my blessings, that not one child of them but may be named Samuel asked of God, that when I first open my eyes in the morning, I may then in some ejaculatory prayer, open my heart to my God, that at night prayer may make my bed soft, and lay my pillow easie, that in the day time prayer may perfume my cloaths, sweeten my food, oyl the wheels of my particular vocation, keep me company upon all occasions, and guild over all my natural, civil and Religious actions. I wish that after I have poured out my prayer in the Name of Christ, according to the Will of God, having sowed my seed, I may expect a crop, looking earnestly for the springing of it up, and beleiving assuredly that I shall reap in time, if I faint not; yea, that though the promise may stick long in the birth, yet it will at last bring

bring forth, when God will give me large interest for my forbearance. Finally I wish that (though before sorrowful) having opened my mind to God about any suffering, my countenance like Hannahs, may be no more sad; that I may never busie my self about Gods work, the success and event of things, nor like an idle lazy begger, be careless about my own work, but may in my place and to my power be industrious in the use of all those lawful means which his providence affords me, for the enjoyment of my desires, that as I did lift up my heart in praying, so I may lift up my hands in working, to God, who dwelleth in the Heavens.

Working

CHAP. XI.

How a Christian may exercise himself to godliness in hearing and reading the word, and of preparation for hearing.

THe blessed God as he appointeth the Children of men their ends, namely to serve him here, and to enjoy him hereafter, so he doth also afford them directions about the way, how they may attain and accomplish those ends. He is our Master, and cutteth out that work for us, which he expecteth we should make up. He bestoweth on all the starlight of nature, which though it be but small and dull by reason of

of our first fall, yet it ruleth and commandeth the night of the Pagan World, and is sufficient to leave them inexcusable, for not working and walking by it. When Heathen shall be thrown into the Goal of Hell, and bound with chains of everlasting darkness, their own consciences will hinder them from the least thought of commencing a suite against God for false imprisonment, because they are judged not by the *Law Moral*, written in Tables of stone, but by the *Law Natural*, written in the Tables of their hearts.

But out of his infinite favour, he is pleased to give some (in those places where he intendeth to gather a people to himself, for his eternal praise) beside the twinkling *star-light of nature*, the clear and perfect *sun-light of Scripture*, to guide their feet in the ways of peace; Which word is one of the most signal mercies, that ever he bestowed upon the Sons of men, the whole World without it, being but a barren and rude Wilderness.

The Word of God, is a Spring of *living water*, a deep Mine of *costly treasure*, a table furnished with all sorts of *food*, a Garden wherein is variety of pleasant *fruits*, the Churches Charter, containing all her *priviledges*, and her *deeds*, many infesting her Title to the *purchased possession*. It hath pious *precepts* for the Christians reformation; and precious *promises* for his consolation. If the Saint be afflicted, it can hold his head above water, and keep him from sinking, when the billows go over his soul, there are Cordials in it rich enough to revive the most fainting spirit. If the Saint be

assault-

assaulted, the word is armour of proof, whereby he may defend himself manfully, and wound his foes mortally. If the soul be unholy, this word can sanctifie it, *ye are clean through the word which I have spoken to you*, Joh. 15. 3. this water can wash out all the spots and stains: if the soul be an heir of Hell, this word can save it; *From a child thou hast known the holy Scriptures, which are able to make thee wise to salvation*, 2 Tim. 3. 15. Other writings may make a man wise to admiration, but this onely, can make him wise to Salvation.

This word which is of such unspeakable worth, God hath deposited as a special treasure, into the hands of the Children of men, that they might obey his will, and know the just one. And Reader, it is thy duty to search and study this book. When Kings send out their Proclamations, either concerning acts of grace, or some Law which their Subjects ought to obey, they expect that all should take notice of them, and give them the reading and hearing. What an affront dost thou offer to the King of the whole World, if thou turnest thy back upon his word? I must tell thee, it is no less then *crimen læsæ Majestatis*. *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me*, Luke 10. 16. Thou mayst think (possibly) that by neglecting to hear, thou dost onely contemn the Preacher, but beleive me, it is a contempt of thy Maker, Ministers are Gods Embassadors; Now to deny an Embassador audience, is one of the greatest disrespect which can possibly be offered him, nay
it

it is an affront to his Prince on whose errand he cometh, and whose person he representeth, and what is the *conclusion* usually of such *bad premises* but a *bloody War* ? Consider what thou dost, when thou refusest *him that speaketh from heaven* ; for if thou shuttest the windows of thine eyes from reading, and the door of thine ears from hearing, God may clap such a padlock of a judiciary curse upon them both, that thou shalt never open thine eyes nor ears, till thou comest, as the rich Glutton, to see *Abraham* afar off, and *Lazarus* in his bosom, and to hear and bear thy part in those dreadful screechings and howlings which are in Hell.

It is a mercy that the Tree of Knowledge, the Word of God, is not forbidden, but commanded fruit ; nay, that it groweth in the very path to the Tree of life : O why shouldst thou then like the Pharisees, *reject the counsel of God against thy own soul* ? If thou art a childe of *Adam*, I am sure thou hast thy deaths wound ; now by neglecting the Word, thou like a frantick Patient, throwest away that plaister which onely can cure thee.

Do not say thou wast not warned of thy danger and duty : I do here shew thee the hand and seal of the King of kings to that Warrant to which I require thy *obedience*. The Scripture is *the Word of Christ*, and God commandeth thee upon thine allegiance to *hear him*, Colos. 3. 16. Matth. 3. 17. The Word is the Cabinet in which thy Saviour, that Pearl of infinite price, is laid up ; and therefore thou art commanded to look into it for this Jewell, *Search the Scriptures, for they are they which*
testifie

testifie of me, *John* 5.39, The Word is *Ἐρμῆν*, and speaketh such a diligent search as covetous men make for silver; they spare for no labour, that they may attain their Deified Treasure: What shouldst not thou do for *durables Riches and Righteousness*?

But Reader, if thou art a childe of God, I doubt not but thou delightest to look into thy Fathers will, and weighest every Word in it, acknowledging, that in his Testament there is a great charge committed, and a great legacy bequeathed to thee. It is thy daily Companion and Counsellour; thou darest not go without thy *cordial*, being liable every day to faint; nor without thy *weapons*, being called every hour to fight. The Scriptures are the *light* by which thou *walkest*, and the *tools* with which thou *workest*. Let me perswade thee to persevere in this gracious practice: Take the counsel of the Author of it, who is fittest to give Laws for thy carriage towards it: *Let the Word of Christ dwell in you richly*, *Colos.* 3. 16. The Word is *Ἐνοικίω*, and signifieth to keep house with you: Do not leave thy Bible, as some do, at Church, and hear nothing of it all the week long; but bring it home to thy house, let it dwell with thee: Let not the Word be as a *way-faring man*, to tarry with thee but for a night, and so be gone; but let it be an *inhabitant*, one that accompanieth thee to bed and board, and with whom thou conversest continually as thy familiar and intimate friend: Make thine heart (as *Jerome* saith of *Nepotians*, by his assiduous reading and hearing the Scriptures)

Bibliothecam Christi, The Library of Jesus Christ. I cannot but think that thou hast found the Bible so bountiful a Guest, to pay thee so liberally for its board, that thou hast bid it heartily welcome, and wouldst not part with it for the whole world. *Agessilaus* is commended, saith *Xenophon*, because he never went to bed, nor rose up, before he had looked into *Homer*, whom he called his *Sweet-heart*: Advise thou with a Divine, at least, as often as he did with a prophane Author. Kings have their Counsellors, and great men their Remembrancers: Let Godstestimonies be the *men of thy council*, *Psa.* 119. 24.

Let not others negligence abate the least of thy diligence, but rather by an Antiperistasis, let their extreme coldness double thine inward heat. As the fire is hottest, when the weather is coldest; so *Dauids* heart boiled with zeal after it, when the waters of others affections to it were frozen: *They have made void thy Law, therefore I love thy Commandments above gold, yea above fine gold: Therefore I esteem all thy Precepts, concerning all things, to be right*, *Psal.* 119. 126, 127, 128.

O consider what love the Saints of God have ever had to his Law. *Luther* said, *That he hated the Books he made, and could wish them all burnt, lest the time spent in reading them, might hinder the reading of the Scriptures.* O how love I thy Law! saith *David*. The godly have meditated therein day and night; they have esteemed it above the sweetest honey, and the finest gold; the Martyrs in *England* have given much of their *Estates* for a few leaves of it, and

and they laid down their *lives*, before they would lose the precious fruit in it. The French Protestants (saith their Historian) *burnt in zeal to the Word, whilest the bloody Papists burnt them for the Word.* *Scipio Africanus* was applauded, for having usually in his hands the books of *Xenophons* Institutions of *Cyrus*: O let this Book of books be often before thee, and always in thee, let it be thy mediation all the day. One would think, that he who knoweth and believeth the contents of the Word, should hardly ever let a Bible be out of his hand, at least, he will lay it up (as the two Tables in the Ark) in his heart. One of the Fathers calls it, *The heart and soul of God.* Indeed as a man by his word discovereth his minde and will; so God by the Gospel, which is his Word, revealeth his eternal good will to men: It is the *Copy* of his everlasting love, of which his Decree is the Original, containing all his precious thoughts (before the foundation of the World) of redeeming miserable man with the blood of his Son, and making him an heir of the eternal weight of glory. Those gracious and mysterious purposes of his, which were hid in the night of many ages, when the Sun of Righteousness once appeared in the Horizon of the Gospel, were visible and legible to every eye: *He hath brought Life and Immortality to light by the Gospel,* 2 Tim. I. 10.

The Apostle calls it, *The grace of God*; and, *The word of his grace,* Tit. 2. 11. Acts 20. 32. not only because the rain of the Word goeth by coasts, as a gift of grace, *Psal. 147. 19, 20.* (*He causeth it to shower down upon one City, and not on another,*

*Scriptura est
cor & ipsa ani-
ma Dei. Greg.*

Amos 4. 7.) and not onely because like a seal, it stampeth grace, the image of God upon the soul, *Acts* 2. 37. but chiefly, because on the stage of the Word, the grace and favour of God to mankind is fully displayed: The Gospel presenteth us with the whole method of Gods grace and love to poor sinners. This world is the Theatre in which Grace acteth its part (the Triumph of Justice is reserved for the other World) and the Gospel is the Throne on which Grace sits, and from whence it holds out its golden Scepter. The language of the Law is no less then a sentence of death; but the Gospel alloweth a Psalm of mercy, and in it Grace reigneth, *Carillion*, playeth the King, commandeth in chief, unto *Justification of life*, Rom. 5. 17, 18, 21.

But the more precious this Water of Life is, the more fearful thou shouldst be of spilling it. Kings cannot endure that their Acts of Grace should be tampled under foot: *Abused favour, turneth into greatest fury*. Men surfeit soonest of the greatest Dainties, and further their Misery, by that which was given them as in Mercy.

Our Saviour therefore commandeth, *Take heed how ye hear*, Luke 8. 18. There are two special Lessons which Christ commendeth to his Scholars: The first concerneth the *matter* of their hearing, *Take heed what ye hear*, Mark 4. 24. Ministers are Christs Ushers, Christ himself is the head-Master; now Christ forbiddeth the pinning our faith upon our Ushers sleeve. The *Bereans* have an honorable

able crest put into their coat of Armes by God himself, to distinguish, them in nobility from others, for bringing the coyn offered to them to the touchstone of the Scripture, to try whether it were true gold or counterfeit; *And these were more noble then those of Thessalonica, because they received the Word of God with all readiness of mind, and searched the Scriptures daily, whether those things were so*, Acts 17. 11. Men must not like Children take down whatever their Nurser put into their mouthes, whether meat or poison, but know how to distinguish between good and evil. Our faith must not stand in the wisdom of men, but in the Power of God. All weights and measures must be compared with, and tryed by the Kings Standards. The Copy is no farther authentique then it agreeth with the *Original Deed*.

The second Lesson concerneth the *manner* of their hearing, *take heed how ye hear*. The richest Cordial may be lost as it may be taken. It will be requisite therefore to give thee some *prescription*, how thou mayst take this costly *Physick* to thy greatest profit.

In reference to which duty I shall speak,

1. To thy *preparation* for it.

2. To thy *carriage* at it.

3. To thy *behaviour* after it.

1. As to thy *preparation* for hearing the word, I shall request thee from God to mind these ensuing particulars.

1. *Empty thine heart of evil frames, and prejudice. Evil frames.* The dish must not be fluttish,
into

into which we put these spiritual dainties. If the stomach be cloged with filth and flegm, it cannot digest and concoct our food. The light of the Sun, as pleasant and delightful as it is to sound, is yet offensive and painful to sore eyes. This part of preparation is enjoined us by the Spirit of God. *Wherefore lay apart all filthiness, and all superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls,* Jam. 1. 21. If the body be feaverish, the sweetest Syrup will tast bitter; If any ill humour or lust be predominant in thee, like the full and foul stomach thou wilt loath even the hony comb. The Table book of thine heart must be wiped clean, before any new thing (as the Law of God) can be written in it. Briars and Thorns must be stubbed up before the ground be capable of the grain.

As *evil humours* because of the *Doctrine* taught, so prejudice against the person teaching, must be removed. Prejudice against the Preacher, is the greatest prejudice to the Hearer. A condemned person will esteem a begger when he brings a pardon. *How beautiful are* (not the lips onely and hands, but the meanest parts) *the feet of them that bring the glad tydings of peace*; I confess it is a mercy to be related to a Pastor who hath both parts and piety, gifts and grace; and if thou art to chose a dwelling, I would wish thee to bear with many outward inconveniences, to sit down under such a Ministry. But suppose thy teacher, at least in thy thoughts, is a man of mean parts, wilt thou thence conclude, his pains will yeild thee little profit

Truely

Truely shouldst thou gratifie Satan so far, it would be the speediest way to find a truth in what thou dost fancy. Friend, friend, doth the efficacy of the ordinance, depend on the parts of man, or on the power of God? May not a costly treasure be brought to thee in an earthen Vessel? Consider, thou maist light thy candle as well (it may be better) with a brimstone match, as at a great fire. Christ taught his Apostles by a little Child, *Mat.* 18.2. A small damsel was instrumental for *Naamans* recovery both of his spiritual and corporal leprosie. And who art thou that none must instruct thee, but such a one as like *Saul* is higher then others by head and shoulders in gifts and abilities; I wish it be not from the pride of thy spirit, that none is worthy enough to teach thee thy *Grammar Lesson*, but some *head of the University*. A picking stomach (I am sure) argueth a diseased body, and then a squemish heart and itching ear, cannot argue a sound soul. The industrious Bee, sucks honey from the *Thyme*, an harsh and dry hearb. The Meat is as good in a Pewter, as in a Silver Dish. *Plut.*

It may be thou goest to Table onely for the sauce, to Church for the stile and elegancy of the language; if so, I dare be bold to tell thee, that *thine heart is not right in the sight of God*. Dost thou not know that it is the naked sword which doth the Execution, that a crucified Christ is the great conquerour, not a pompous gaudy *Messiah*, which the *Jews* dreamed of. *Paul* is commanded to Preach *not with Wisdome of words, least the Croſs of Christ should be made of none effect.* *I Cor.* 1. 17. 10. *verse 27, 28.*

Truly, if thou lustest after the Quails of some new dish, it is a sign that thou loathest *Manna*, the *Bread of Heaven*; and what a condition is thy poor soul in then? They that have the Green-sickness, care not for solid food, but hanker after trash: They have souls sadly sick, that neglect the good Word of God, and long after the fancies and wit of men.

God doth by *the foolishness of preaching*, save them that believe, that he alone might have the glory of their salvation, *That the excellency of the power may be of God, and not of us*, 2 Cor. 4. 7. When men nibble at the bait of Humane Eloquence, and are caught, the skill of the Angler is applauded; but when men bite at the naked hook, *the simplicity of the Gospel*, all will grant this to be a miracle, and say, *This is the finger of God*.

Dost thou not see, that as *Daniel* and his companions thrived better, and looked fairer, with feeding upon *pulse*, then the other Captives who fed on the *Kings dainty provision*? So those Christians (in every Parish, look abroad where you will) thrive more in holiness, and are fairer in Godseye, who feed on plain, naked Scripture, then those whom no dishes will please, but such as are curiously cooked for a Kings Palate. Thou wilt not believe but that thy face may be seen in a glass, where the sides are not gilded; thou wilt chuse an horse, not by its trappings and fine furniture, but by its usefulness and serviceableness: Why shouldst thou be so childish, as to be in love with no garments, but what are daubed with Silver lace,

Optimi concionatores ad vulgus sunt, dixit Lutherus, qui periculiter, trivialiter, populariter & simpliciter sime decent. Melch. Adam in vita.

lace, when other plain raiment will warm thy body as well.

Reader, if the fault be not thine own, thou mayest gain much (nay I must say) most good by plain preaching. Those that dwell by the Sea side gather up those precious commodities (bequeathed to the Sea, at the death or wrack of the ship) when the Sea is lowest, which they cannot do when the waters are highest: I do not here plead for vain repetitions, and tedious circumlocutions; nor for them that dress their meat so slovenly that their Guests loath it. I know its below the Majestie of a King, when he is delivering his minde by his Ambassador, to play the Orator; but it is not below him to speak sense and reason. Wise men love a neat, compact discourse, but it must be more full of matter then words, convincing the judgement, and working upon the affections. Plain, solid Sermons, are most acceptable to pious and serious souls: There is a vast difference between washing the face of a Discourse clean, and painting it; the former is lawful and commendable, the latter sinful and abominable. Ministers must minde the capacities of their Auditories, and not put that meat into their mouthes which their teeth cannot chew, nor their stomachs concoct: Their Sermons of *quiddities*, *haecieties*, and School nicities, may (in the opinion of giddy men) tend to their own praise, but never to their hearers profit: Such men when their children ask bread, give them stones which may *choak* them, but will not *cherish* them. It is pity he should ever reach School, that will

E e

not

not speak to his Scholars, so as they may understand him.

But the worst supposition is, Thy Teacher may be untaught himself; his life may give the lye to his lips. Asto this prejudice, 1. Remember, That an accusation must not be received against an Elder, except under two or three witnesses; thy charity, O Christian, and the Dignity of his Calling, must both move thee to be slow to believe. As it is sinful to raise up an evil report (*Constantine the Emperor said, That if he saw a Bishop committing uncleanness, he would rather cover that foul fact with his Imperial robe, then suffer it to be divulged to the dishonor of the Gospel*) so it is sinful to take up an evil report, whoever laid it down ready for thee. But secondly, if thy Pastor, like a wooden Vessel, giveth that wine to thee which he never tasteth, nor savoureth himself, be not therefore wholly discouraged: If it be true, that thy Minister is false to God and his own soul, that he onely wears Christs livery, that he might the more unsuspected do the Devils work: I confess it is matter of great lamentation (the good Lord take care either for their conversion or ejection) for certainly they being listed under Christs colours, and false to their Captain, do his adversary the Devil double service. The sins of Teachers are, the Teachers of sins; they who forget their Sermons, will remember their sins, to patronize their own: But if the providence of God should binde thee to such a Pastor, which is no small unhappiness; consider, that God fed *Elijah* by a Raven, and surely he can feed thee by an

an unclean creature. He increaseth sometimes his *Enemies gifts* that they might be instrumental to increase his peoples graces. It is unquestionable in my judgement (though some I know doubt it) that a sinner may convert a soul; and my reason is this, because the operation of the word doth not depend upon the piety of the Preacher, but upon the free grace and power of the Lord. Yet I must also confess that I beleive that God doth not so often vouchsafe to his enemies as to his friends, that honour and happiness. But as bad as he is, God may use him to do thee good. As the best Ministers Sermons are not to be received for their good lives sake, so the worst Ministers Preaching is not to be rejected because of their evil practices. A blind man may hold a Candle to give light to others, whilst he himself remains in the dark; the Sun of righteousness may convey the light of holiness into the house of thine heart, through this flutrish Window. Thou mayst derive water from the Fountain of life, through a leaden pipe; A deaf bell may be useful to call a Christian to Church, and he that never heard so as to live, may call a soul to Christ. Wholesom Sugar may be in a poisoned Cane.

The *Egyptian* Jewels were helpful to the Tabernacle; *David* made the spoiles of the Gentiles, service able to the Temple; and surely the son of *David* can make the parts and gifts of an *Egyptian*, an Enemy to God serviceable to thy soul. The Pharisees in the days of Christ, were many of them vicious persons, yet they sitting in *Moses* Chair,

Chair, Christ doth not deny them audience, but commandeth his Disciples to distinguish between their words and their works; he doth not forbid them to hear their Doctrine, but enjoyn them to forbear their doings, *Mat. 23. 2, 3.*

2. The second thing requisite to preparation is this;

Before thou goest to hear, *labour to affect thine heart with the necessity, excellency and efficacy of the word.* There was half an hours silence in Heaven before the seventh Trumpet sounded; thy duty is to weigh the nature and end of the word, before thou goest to hear that Trumpet sounded by one of the Angels of the Churches. Consider its necessity; *Mary* minded the *one thing necessary* (indeed she gave the word her heart, but the way to it was this, she gave it her ear) *She sat at Christs feet and heard his word.* The custom even in those days, was for the Teacher to Preach either out of a Desk or Pulpit, or some place above the people; hence their hearers sitting below them, are said to sit at their feet. Urge thy soul with this, *The word which I am going to hear, in regard of the ordination of God, is absolutely necessary to my spiritual and eternal good. I am dead, and it is the word that must enliven me; I am blind, & it is the word that must enlighten me. It is absolutely necessary that I know my sins and misery; now the word must do this, and is therefore called a glass, Jam. 1. It is absolutely necessary that I know my Saviour, and the way of my recovery; now the word must do this, and is therefore called faith and life, Joh. 6. Rom. 3. It is necessary*

cessary to open mine eyes to see Christ, to open my heart to receive Christ, and that Heaven hereafter may be open to my poor soul. My soul is sinful, and it is the word that must sanctifie it; My soul is sick, it is the word that must heal it; My soul is hungry, and it is the word that must feed it, or I shall starve; My soul is thirsty, and it is the word that must satisfie it, or I shall die for thirst; whatsoever conditions of misery I am in, it is the word that must give sutable consolations to support me; whatsoever relations of life I stand in, it is the word that must give sutable exhortations to direct me; whatsoever service I am called to, whether of doing or suffering, it is the word which must relieue me with sutable supply. O, of what concernment is this word to my well being, in this and the other World! I must be sanctified, or I can never be saved; I must turn to God, or burn in hell; and the word must do this for me, or it will never be done; good Lord how should I hear! Men are careless about things which are indifferent, but they are careful about things that are absolutely necessary; Necessity makes men strive oftentimes beyond their strength. None work so hard as they that have necessity for their Master.

Consider its excellency. It is the Word of God; though thou dalliest when men are speaking, yet surely it becomes thee to be serious when the great God is speaking. It is of *divine inspiration*; All Scripture is given by *inspiration of God*. The Ephesians cryed up their Idol *Diana*, because it was the Image which fell down from *Jupiter*, Great is *Diana of the Ephesians*; O how shouldst thou prize and

Hannibal's
Sword.

and prepare for the Word, when it came down from the great God: Men were but the Organs through which the Almighty God spoke; *Non vox hominum sonat; It is the voice of God, and not of man.* It is of *Divine operation*; *I am not ashamed of the Gospel of Christ, which is the power of God to salvation.* Rom. I. 16. What wonders hath the great God wrought by his Word? He hath given eyes to the blinde, feet to the lame, ears to the deaf, life to the dead, by his Word. What legions of Devils and lusts hath he unkennel'd and cast out with his Word? Some write of the Weezel, that it doth *aure concipere & ore parere, conceive in the ear. &c.* He hath caused many a soul to hear and live by his Word; he hath awakened many a soul that was asleep in sin, by the voice of the Scriptures, and caused them to arise and work out their own salvations: Thousands of poor creatures, who were sinking into the bottomless Hell, have by Gods hand, stretched out in his Word, been delivered from going down to the pit, and lifted up to Heaven.

It is a Word of *Divine Institution*, and of *Divine Benediction*, Revel. 1. 3. It is the Word in which the Father speaketh, John 6. 45. *Every one that hath heard and learned of the Father, cometh to me.* It is the Word of Christ, Heb. 12. 25. Col. 3. 16. In it the Spirit speaketh to the Churches, Rev. 2. 11. The pearl hid in it (the Scriptures are they that testifie of Christ, *John 5. 39.*) the price paid for it (both Testaments are sprinkled with the blood of Jesus, *Heb. 9. 27.*) do fully speak the excellency of it.

Now

Now Reader, think with thy self thus, *I am going to hear that Word which hath God for its Author, Jesus Christ for its matter, and Eternal Life for its end: Shall I like a beastly Swine, trample these invaluable Jewels under my feet? Shall that which is infinitely more precious then fine gold, be esteemed by me as dirt? It is the picture of Gods own excellencies; how chary should I be of the picture, for the Persons sake? Ah, how tender should I be of that glass, which hath wine in it more worth then Heaven and Earth? Would it not be a thousand pities that I should suffer the Flies of my wandring thoughts, to corrupt and spoil this Box of Precious Oynments.*

Consider the efficacy of it: The revealed Word is like the essential Word; *for the fall, as well as for the rise of many in Israel.* As there is nothing so evil, but a serious holy person may get good out of it, like some Creatures we read of, he may digest and fetch nourishment out of Serpents; so there is nothing so good, but a careless, graceless heart may pervert to his hurt; like the Spider, he may suck poyson out of the sweetest Rose. The Word will work one way or other; if it work not for thy salvation, it will work for thy damnation; if it be not a favour of life to life, it will be a favour of death to death: *As the rain cometh down and watereth the earth, and returneth not thither again; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, Isa. 55. 10, 11.* The Word is compared to fire: Fire doth either purifie the mettall, or consume it; the

the Word will either convert thee, or confound thee. The Sea sinks some Vessels, and lands others safely; the Scripture will either further thee towards Heaven, or towards Hell: *The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein*, Hosea 14. ult.

Mark Reader, what an Engine is here to screw thee up to the greatest attention to the Word which is possible? It is like strong physick to a person exceeding sick, which either mends them, or ends them. Think thus with thy self, *I am going to hear that Word which will not be in vain, but will either kill me, or cure me; this Sword of the Spirit is sharp and keen; if it doth not defend me, it will destroy me: O it is bad jesting with such edged tools! How sad will it be for me to finde death about the lips of Christ, to fall into Hell with a stumble at the Gospel of the Kingdom of Heaven? How exceedingly am I concerned to set my heart to all the words which I shall hear this day? for it is not a vain thing, but it is for my life*, Deut. 32. 46, 47.

Urge thy soul in earnest with these particulars. As *Elisha* stretching himself upon the young dead child, at last got life and quickning into it; so thou forcing and stretching, as it were, these things upon thy heart, mayst quicken it, how dull and dead soever it is.

Thirdly, if thou wouldst prepare thy self for the Word, *entreat God to bless it to thee*: The operations of the Spirit must accompany the administration of the Word, or it will be ineffectual: *It*

is the Spirit that quickneth, John 6. 63. The fire burneth naturally, and the water cooleth naturally ; but if the fire of the Word ever burn up thy corruptions, or the water of the Word refresh thee with real consolations, it must not be by its own nature, but by a Divine power. If thine eye be opened by that eye-salve of Scripture, to see Christ in his native beauty, or thy self in thy natural deformity , God must anoint thine eyes therewith ; therefore *David* beggeth this favour at Gods hand, *Open mine eyes, that I may see wonderful things out of thy Law*, Psal. 119. 18. As good sight as *David* had, he could not read in Gods Law, without Gods light. If the door of thine heart be opened by this key, to give admision to the King of Glory, Gods hand must turn the key. The Lord opened the heart of *Lydia*, that she attended to the words of *Paul*, Acts 16. *Paul* might have preached his heart out, before *Lydia's* heart would have opened to let the Word in, if God had not undertaken the work.

If the Sword of the Word pierce thy soul, hack and hew, and slay thy most beloved sins (those enemies within thee, which would not have Christ to reign over thee) the arm of the Lord must weild it : *The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God*, 2 Cor. 10. 4. Surely that voice of Thunder must come from Heaven, which can pluck up the strong trees of thy natural unbelief and senselessnes,

and pull down the high Towers of pride and self. If the Word, which is called a Seal (*Rom. 6. 17.*) ever imprint thy Saviours Image on thee to thy Regeneration, God must adde weight to the Seal, or it will make no stamp: *He hath of his own will begotten you by the Word of Truth, James 1. 21.* He that made the Watch, can make it strike right; and he that made the Word, can make it strike home, even to the dividing asunder of soul and spirit, and of the joynts and marrow, *Hebr. 4. 12.* If the Word which is called life (*John 6. 63.*) quicken thee to thine eternal Salvation, God must breathe on thy dry bones, and bid thee live: *I am not ashamed of the Gospel of Christ, which is the power of God to salvation, Rom. 1. 16.*

It was the Angels troubling the waters, which made the Pool of *Bethesda* medicinal to the diseased people: And it is not the water of the Word which can heal thy soul-sicknesses, unless the Angel of the Covenant work in it, and with it.

Elijahs mantle could not divide the waters of *Jordan*, but the Lord God of *Elijah* did it: The Preacher may shew thee thy Lesson, but God onely can help thee to learn it.

Reader, before thou hearest, Remember it is Gods prerogative to open thine ear: *Mine ear hast thou boared, Psal. 40. 6.* There is a thick film in thine ears naturally, which hindreth thine hearing; thine ears are stopt, that Sermons can have no passage: Now God alone can with his Seringer dissolve the wax congealed there, and break through the skin, whereby thou mayest come to hear, and live.

Remember,

Remember, that the seeing eye, and the hearing ear, the Lord hath *made them both*, Prov. 20. 12. Therefore intreat him to open thine eyes, that thou mayst see his comely face, in the Glasse of the word, and to open thine ears that thou mayst hear his lovely voice in the word, and to open thine heart that thou mayst receive grace from him through the word. Say as David, *Shew me thy way O Lord, teach me thy paths. Make me to understand the way of thy precepts, so shall I talk of thy wondrous works*, Psa. 25. 4. Psa. 119. 27. And be not discouraged either at the misteriousness of the word, or at thine own dulness; for he that made the lock, can help thee to a key that will fit all its wards.

But be sure thou forget not to commend thy Minister to God. As thy duty is to beg a *door of entrance* for thy self, so a *door of utterance* for thy Pastor. *Withall praying for us, that God would open to us a door of utterance, to speak the mystery of Christ*, Col. 4. 3. Ephes. 6. 19. Thy profit by him will be not a little furthered by thy prayer for him. He that loves his child, will often remember the Nurse that feeds it. He that loves his precious soul, will often mind the Preacher that prepareth and bringeth its spiritual portion. I have known some to praise their Cooks highly, when they would prevail with them to dress a Dish curiously for their palates. I am sure thy way is to pray for thy Pastor fervently, if thou wouldst have him provide such food as may be for thy souls pleasure and profit. Starve the Mother, and you starve the child in her womb. If the Heavens do not favour the Hills with
F f 2 shows,

hours, they cannot fatten the Valleys with their chalky streams. If the Pipes be broke which convey water to our houses from the River, we can expect no supply.

4. Let thine end *in going to hear, be to please God and profit thy soul.* Propound a good end in hearing, if thou wouldst have a good end of hearing; Some go to Church for nothing, like the Athenians, the greatest part knew not wherefore they were met together, *Act. 17.* They have as much as they come for; They come for nothing, and they often go away with nothing. Others go to carp and catch at the Preacher; as the *Herodians* went to Christ to entangle him in his talk, *Mat. 22. 15.* These go not to hear Gods word, but to do the Devils work, and he will pay them their wages. These flie to the carcass, not to defend it, but to devour it. A third sort go to hear wit and parts, neat expressions, and an affecting graceful pronounciation, like the Jews to hear *Ezekiel*, *Lo thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument*, *Ezek. 33. 32.* These go to hear man, not to hear God. They hear out of curiositie, not out of conscience; they desire to have their ears tickled, not their hearts touched. They hear and do not, *vers. 33.* Such go to Church, just as they who go to a noise of Musitions, onely for the pleasant sound, for nothing but to hear.

Reader, take heed of these and other sinful ends, least God answer thee according to the Idols of thine heart. Children go to Fayrs for babies,
and

and rattles, but men go for some serviceable commodities, for the supply of their own, and their Relations necessities. Though foolish men go to Church to quarrel with the Person teaching, or to admire at some fine cadencies or allusions in the Doctrine taught; do thou go to the word for the releif of thy spiritual wants; *As a new born babe desire the sincere milk of the word, that thou mayst grow thereby*, 1 Pet. 2. 2. Here is a good end of a good action, not to gaze upon the people or Pastor, but to grow by his Preaching. Some men go to Garden to gather Gilly-flowers or Roses, meerly to smell to them, or look on them and in a short time throw them away, when a good house-wife goeth to her garden for a better end; she gathereth them to make a precious conserve or syrrup of them, which she keeps constantly by her to comfort her in a time of sickness. Though too many go to a Sermon, meerly to look on the gaudiness of its dress, or to sence the wit and fancy of the preacher, which sight and sence are quickly gone; do thou gather those flowers which grow in *Eden, the garden of the Lord*, that thou mayst by faith make such a cordial of them as may be ever ready at hand to revive thy spirit in each fainting fit, whether of death, or any civil or spiritual danger, whilst thou livest.

Lastly, If thou would prepare thy self to hear or read the word rightly, *leave thy Worldly thoughts behind thee*. It is written of *Bernard*, that when he came to the Church-door he would say; *Stay there all my earthly thoughts*. Say to the cares of this life (when thou art about reading or hearing) as
Abra-

Abraham to his Servant ; *Abide you here and I will go yonder and Worship* , Gen. 22. 5. If thou shouldst suffer those weeds , they would hinder the springing up of the good seed , the word. They are like Theeves never dogging thee at this duty but to do thee a mischief, either to steal thy comforts, or to wound thy conscience.

Christ sharply reproveth the Jews for turning his Fathers house , which should be called *an house of prayer* , into a *Den of Theeves* ; but how did they do this ? *By buying and selling , and changing Money in the Temple*. If thou Reader shouldst in thine heart be buying in thy provision , or selling out thy commodities , or hankering after thine hoards and heaps of Corn , or Wares , or Money , when thou art in Gods House , thou turnest the *House of prayer into a Den of Theeves* ; therefore thy best way is to keep them out , and if they come in afterwards (as Christ did) to whip them out.

When men hear with their Harvest ears (meditating and muling on their flocks, or shops, or fields) no wonder if the word be ineffectual to them. If the wits of men be a wool-gathering, the Word of God will be like water spilt on the ground , which cannot be gathered up again. Some Garden Seeds are mingled with Ashes when they are sown , and thereby they spring up the better ; but this Seed must not be mixt with Dust and Ashes ; if it be , it will not spring up at all.

It is reported of one of Englands Lord Treasurers (some say *Cecil* , others say *Burleigh*) that though by reason of his Office he was crouded with
business

business all day, yet when he was going to rest at Night, he would throw off his Gown and say, *Lie there Lord Treasurer*; What he did going to Bed, we must do when we go to this heavenly Banquet; though the concernments of our families and callings throng us at other times, yet when we go to hear or read the uncomparable word, we must lay them by, with *Lye here all my thoughts of this lower beggerly World*. Thus I have dispatched the first particular, *Preparation for the Word*.

CHAP. XVI.

Of the Christians duty in hearing.

SEcondly, I come now to the second, which is *thy carriage at the word*; in reference to which I shall commend to thee these three things.

I. When thou art hearing or reading, *set thy self seriously as in the presence of God*. God setteth before thee in his word, and offereth to thee life or death, blessing or cursing, his infinite favour or fury, Heaven or Hell; and friend, are these things to be jested with? Imitate *Cornelius* in his carriage, when he was to hear Peter; *We are all here present before God, to hear all things that are commanded thee of God* Act. 10. 33. The piety of this Centurion appeareth in the ground and motive of his hearing; he came not to hear men, but God; to *hear all things which are commanded thee of God*; 2. In the gracious manner of his hearing; he doth not say, we are all here present before thee, but we are all here present before God.

When

When the heart is awed with the apprehension of a Divine presence, the iron gates of the ears will fly open of their own accord, and give the Word a free passage. The Creature dares not but hearken diligently to the speech of that God, on whose breath depends his life and death, when he seeth him immediately before his eyes: *I can speak it by experience, saith Erasmus, that there is little good to be got by the Scriptures, if a man read or hear it cursorily and carelessly; but if a man do it out of conscience, and as in Gods presence, he shall finde such an efficacy in it, as is not to be found in any other Book.* This setting thy self seriously, as in Gods presence, is like the Masters eye to his servant, which will make him ply his work whether he would or not; or rather like the fire to the Smiths bar of iron, which doth so mollifie it, that he striking whilst it is hot, may beat it into what form and mould he pleaseth.

This temper of soul in the *Thessalonians* was so great a favour, that *Paul* thought he could never praise the Author of it sufficiently: *For this cause thank we God without ceasing, that when ye heard the word of God, ye heard it not as the word of man, but as it is indeed the word of God, 1 Thess. 2. 13.* The Apostle knew his children could not but thrive, when they received their meat in such a manner as the Word of God. It is the speech of *Seniclenus* concerning *Diarius* the Martyr, *Methought when I heard him speak, I heard the Holy Ghost himself preaching to me.*

Truly the want of this, is one main cause why
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the Word of God doth so little good. The Devil is very diligent at duties: he is every Lords Day the first at Church: *The Children of God never gather together, but Satan is amongst them.* His great design is, to render this Engine of the Word fruitless, whereby the Strong-holds of his Kingdom have been battered and broken down. Therefore as a Jaylor will sometimes let his prisoners have their hands and feet at liberty, so long as the doors of the Prison are barred and bolted, that they cannot run away; So he will let thee have thy hand at liberty for some acts of charity, and thy feet at liberty to walk in some path of civility, so long as he can but have the doors of thine ear and heart lockt fast, that thou canst not get from him: He knoweth Christ waiteth at the outward door of the ear, that he might thereby come to the inward door of thy heart, and deliver thee a poor Captive out of his hands: For this cause, if it be possible, he will keep the street door shut, he will hinder thee from hearing as in Gods presence, he will finde thee other work to do then to hear; it may be he will get thee to play and toy, as he doth many great ones; or if not, to be talking to thy pew-fellows, or to be reading (possibly somewhat sinful, at least somewhat unreasonable) or to have thy heart in thine own house, whilest thy body is in Gods house; or as a childe, though thou art at thy book, he will make thee look off, if but a Butter-fly come by; he will set thee about some business or other, unless thou art serious as in Gods sight, that thou shalt never have so

much leifure as to hear, even when thou art in the Church.

It is reported of *Henry* the third, King of *France*, that in a folemn Proceffion at *Paris*, he could not be without his Jester; who walking between the King and the Cardinal, made mirth to them both; in the meantime there was brave devotion. Alas, they that hear in jeft, will finde Hell to be hot in earnest: Were not men Indians and Infidels in English habits; did they but believe the invaluable worth of their souls, the consequence and weight of their unchangeable estates; what a searching, trying time the hour of death will be; and what dreadful, terrible things will be seen at the day of Judgement; Good Lord, how would they hear! The Minister need not call to them to attend to the Word of God, they would of themselves give it their ears, and mindes, and hearts, and think all too little for it.

2. *Apply the Word to thine own soul*: The Word is a falve of foveraign vertue. Some talk of the Weapon-falve, that it heals at a distance; but the Word will not; it must be applied to the fore, or it will never cure. The Word is feed, preaching is the fowing of this feed; application of it to thy heart, is the harrowing of this feed into the earth: If the seed be thrown on the ground, and not harrowed in, we can expect no harvest.

A good hearer is said to eat the Word: *Thy words were found by me, and I did eat them*, Jer. 15. 16. *Eat of my bread, and drink of the wine which I have mingled*, Prov. 9. 5. It is not the bread

bread in the cupboard of the Bible, or on the table of a Sermon, which will nourish thy soul, unless it be by application of it to thy self, eaten and taken down into thy stomach: The glass of wine in thine hand, will not make thy heart glad; the precious promises in thine ears will not rejoyce thee, they must by application be drunk down, then they will refresh and comfort thy Conscience.

Faith is both the mouth to receive in, and the stomach to digest this spiritual food. It is worthy thy observation, how frequently the Holy Ghost attributeth the famous effects, and heroick acts of the Word, to this Commander in chief, under whose couragious and wise conduct it warreth. The Word fighteth boldly, and worketh miraculously under Faiths banner: *The Gospel of Christ is the power of God to salvation to them that believe, Rom. 1. 16. It pleased God by the foolishness of preaching to save them that believe, 1 Cor. 1. 21. so also 2 Tim. 3. 15.* Application is the life both of preaching and hearing.

If the *Threatnings and Curses* of the Law are preached, faith is to them as the powder to the bullet, causing them to make grievous havock, and to do great execution upon the lusts of a man. Faith turneth those stones, as I may speak, into bread, and helpeth the Christian (like *Sampson*) to fetch meat out of the eater.

If the *Precepts and Commands* of the Law are preached, Faith is the eye to see the Equity in them, and the Excellency of them, and

Faith is the hand to put them into practice.

If the *Promises and Comforts* of the Gospel are preached, Faith is to them as Induction to a Minister, it gives him actual possession of them, it makes them his own. *Faith* in the Threatnings, causeth Humiliation; *Faith* in the Precepts causeth Subjection; and *Faith* in the Promises worketh Consolation.

If at any time thou goest from hearing dead and undone, thou mayest say to Faith, as *Martha* to Christ, *If thou hadst been here, my soul had not dyed.* The unbeliever, like a man in a swoon, shuts his mouth against those life-recalling Cordials which are before him in the Gospel. Other sins wound the soul, but Unbelief, like *Joab*, strikes under the fifth rib, and kills outright.

Unbelief spoileth all. An Unbeliever is dead, he cannot hear Christ in his Word; he is blind, he cannot see God in the Gospel; like *Hagar*, though a Fountain be before him, he beholdeth it not. Unbelief makes the Word like rain upon Rocks, wholly useles and fruitles. What is said of the Essential Word, is true of the Revealed Word, *It can do no mighty works, because of their unbelief.* Unbelief is a Bulwark whereby sin secureth it self, against all the darts and shot which the Word dischargeth at it. What was the reason that the Word was not helpful to the Jews, Heb. 4. 2. *The word preached did not profit them, not being mixed with faith in them that heard it.* Unbelief was the crack
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in the Glas, through which this inestimable Water of Life did leak out, and so was lost.

Nay, What made the Word hurtful to them? This leaven of Unbelief sowed all, 1 Pet. 2. 8. That Rock on which Faith builds an house which reacheth up to Heaven, Unbelief stumbleth at, and tumbleth the soul into Hell.

3. Let the Word come with *Authority and Power to thy Conscience*: This is one of the chiefest ingredients that goeth to the composition of a Preacher, that he speak as *Paul* did, *in demonstration of the Spirit, and of power*, 1 Cor. 2. 4. By this force wherewith he spake, and execution which he did, that incomparable pattern of Preachers, *the Captain of our Salvation*, was distinguished from the Pharisees, who in discharge of this holy Ordinance, onely made false fire: *He taught as one having Authority, and not as the Scribes*: *And the people were astonished at his Doctrine*, Matth. 7. 2, ult. ver. He is the best Souldier, who in this Warfare makes bloodiest work amongst our spiritual Enemies. This is preaching to purpose.

This is also the best disposition requisite in a Religious hearer; *For our Gospel came not to you in word onely, but in power*, 2 Thess. 1. 15. When the Word of God cometh like a mighty rushing winde, rooting up the tall Trees of thy sins, bringing down high thoughts, overturning all before it; when as fire, it burneth within thee, consuming thy lusts, and turning thee into its own likeness, making thee holy, spiritual and heavenly: O this is excellent hearing, this is hearing to purpose.

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The word is Preached to many, and not to their profit. They hear the Minister as Chickens hear the Hen; the Hen calls to the Chickens to come to her, they lye scraping in the dust, still many times and will not hear her, till the Kite come and devoureth them. So God endeavoureth in his word by his Ministers to cluck sinners to himself. *Wisdom cryeth, understanding putteth forth her voice.* But they lie scratching, and digging in the earth, and will not hear him, till at last the Devil comes and destroyeth them; but when the word cometh with power, the soul heareth it as *Peter* heard the Cock; He goeth out and weepeth bitterly, when he hears of the boundless mercy which he hath deserted, and the matchless misery which he hath deserved; and the infinite love which he hath abused, and the righteous law which he hath transgressed, he is cut to the heart, he goeth out and weeps bitterly.

The word is compared to rain *Deut. 32. 2.* now the rain falls upon flints and doth no good; makes no impression. Ministers drop it on many to as little purpose as *Bede* did when he Preached to an heap of stones. They spend their strength in vain, and labour in vain; nay like many high-ways and low grounds, they are the worse for these showres. But this rain falls on others to much advantage; *My Doctrine shall drop as the rain, and my speech shall distill as the dew, as the small rain upon the tender grass, and as the showers on the herbs. Deut. 32. 2.* The fine soft showres of the word, soaks into their affections, softeneth their hearts, and makes them fruitful in holiness.

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The Naturalists observe of the Salamander, that though she live in the fire constantly, yet she is never the hotter. How woful is the condition of thousands who live all their days under the Word of God, in which is kindled the heavenly fire of Gods infinite love in Christ to poor sinners, and the hell-fire of the hideous horrid nature of sin, yet they are never the hotter ! neither warmed with the former, nor scorched with the latter ; nay though these fires are sometimes by the *workmen who divide the word aright*, heated (as I may say) seven times hotter then ordinary (by discovering the freeness (without, yea against desert) fullness (a known ; unknown love) and fastness (whom he loveth he loveth to the end) of this divine affection, and by declaring the ugliness and loathsomeness of corruption, in its contrariety to a righteous law, and a gracious Lord ; and in its opposition to the souls happiness and perfection, that the very Ministers who take them up, to put them into this fire, are themselves with the extremity of its heat, turned into a live Coal, or all in a flame of love to the blessed God, and hatred against his and their enemy, sin ; yet these hearers like the three Children are not touched with all this fire, their garments are not so much as singed, nor the least smell of the fire on them. O woful wonder !

What little comfort can poor Ministers take in their lives, when they converse with such dead carcases, though they cut them with the laws curse, pierce them to the quick (one would think)

think) with the terrible day of judgment, and the unquenchable fire, yet they ail nothing, feel nothing, and complain not at all.

Reader, when thou art hearing, let thy care be, that thy soul may be changed into the similitude of the Scripture, that the word may come with power. When the threatnings are shot off, do thou fall down before them with fear: *My flesh trembleth for fear of thee, and I am afraid of thy righteous judgements*; When God thundred, *Josiah's heart trembled*. When thou viewest the precepts and patterns in the word, labour to resemble them; It is said of the *Earl Elzearus*, one much given to passion, that he was cured by reading and hearing of Christs patience.

When the glad tidings of peace are Preached, let thine heart leap with hope. O let the nearer approach of the sun call forth, and ripen thy fruits of righteousness. When the law comes like a corrosive eating out thy festered flesh and corruption; when the Gospel is like a lenitive both refreshing and refining thee, then they come with power; when the threatnings like wine search the wound, and the promises like Oyl heal it, then it cometh with authority and majesty. If search be made by a reproof for thy beloved sin, do not like *Rachel* hide it, neither do thou fret when thy sore is touched, but hold thine arme forth to that knife which should prick thy vein, and let out thy bad blood. Be not angry when a Prophet smites thee in the Name of the Lord; Beleive it, he that hates thy sins most, loveth thee best. If thou favour thy
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lusts so much as to keep them safe from the *Sword of the spirit*, it will prove like *Jorams* respect to *Jehu*, thine own destruction. Their hearts surely were very rugged, which cryed out *Prophecie unto us smooth things*: Those feet are very sore or gouty which cannot go but in downy, mossie walks, where the ground yeilds to them. Let a reproof be welcom for his sake that sendeth it. Thy father knoweth that a bitter potion sometimes, though not pleasant, yet is profitable to thee.

As the working of physick kindly and well, commendeth both the Physitian, and body of the Patient; so the powerful operation of the Scriptures, whether of the purging potions of judgements denounced, or cordial julips of mercies discovered, do highly applaud both the skill of thy Saviour, and state of thy soul. It is written of *Philetus* a Disciple of *Hermogenes* the Conjuror, that going to dispute with *St. James* the Elder, the Apostle Preached Christ to him so powerfully, that he returned to his Master, and told him, *Magus abieram, Christianus redeo*; *I went forth a Conjuror, but am come back a Christian*; O how happy will it be for thee, if whatever thine end were in going to Church; yet when thou returnest, thou canst upon good ground say; *I went forth proud, but am come home humble*; *I went to Church a bondslave of Satan, but am returned a free man of Christ*; *I went out earthly, carnal, a malicious and obstinate sinner; But for ever blessed be the most high God, I am come back, an heavenly, spiritual, and gracious Saint.*

CHAP. XVII.

Of the Christians duty after Hearing.

THirdly, I proceed now to the third thing, which is, *Thy behaviour after Hearing or Reading*; and I must tell thee, that it concerneth thee now to be very watchful; for many Birds wait to peck up the corn, as soon as the Husbandman hath sowed it. Our Saviour telleth us, *He that received seed among thorns, is he that heareth the word, and the care of this World, and the deceitfulness of riches choak the Word, and he becometh unfruitful*, Mat. 13. 32. As High-way men watch the honest Countryman, as he cometh from the Fair, where he hath sold his Cattel, and filled his purse, and then set upon him, and rob him: So do the cares of the world dog the honest Christian, as he cometh from the Word, where he got some Spiritual treasure, and then fall upon him to plunder him.

Besides, Satan is so subtle, that he will be sure to haunt the soul after reading or Hearing the Word: *When any one heareth the Word, then cometh the wicked one, and catcheth away that which was sown in his heart*, Mat. 13. 19. The season (*then*) is worthy our observation: When the Christian hath made a good meal, then the Devil tryeth all his wiles and tricks to make him vomit it up again. Servants when they carry full cups of wine in the midst of unlucky boys, must be wary and watchful, or they will spill it. Some people take physick, and though it doth them some good at present

sent, yet all is quickly marr'd by their neglect of those rules which should be observed afterwards: The Word (possibly) when thou heardst it, made some work among thy affections; the beauty of Christs person was displayed before thine eyes, and thy heart began to fall in love with thy Saviour; the extremity of his passion was described to thee, and thine heart began to loath the cause thereof, thy sins: Well now then, thy conscience is a little warmed and awakened, and the pores of thy soul opened; shouldst thou go into the cold presently, all would come to nothing. If water be taken from the fire, when it is a little warm, it cooleth quickly; he that would have it boil, must rather encrease the fire.

There are two things which God requireth of thee after hearing and reading the Word, namely, *Prayer* and *Practice*.

I. *Prayer; Petition* for a blessing upon the Word, and *Thanksgiving* for the blessing of the Word.

Petition for a blessing upon the Word: After the seed is sown, the influence of Heaven must cause it to spring up and ripen, or otherwise there will be no harvest. *Paul* may plant, and *Apollo* water, but *God must give the encrease*, 1 Cor. 3. 6. The Minister preacheth, thou hearest, but it is the Lord who reacheth to profit. Thou mayest, like *Mary*, have Christ before thee in a Sermon, and yet not know him, till he discover himself to thee. The *Eunuch* could read of Christ in the Prophet, but could not reach Christ till God came to his Chariot. There is a twofold light requisite to a bodily

dily vision, light in the eye, and light in the air, the former cannot (as we experience in the night) do it without the latter. There is also a twofold light necessary to Spiritual light; beside the light of understanding which is in a man, there must be Illumination from the Spirit of God, or there will be no beholding the Lord in the glass of the Word.

When the Disciples had heard Christs Doctrine, they were not able to understand or profit by his preaching; and therefore they cry to him, *Lord open to us this parable.* When thou hast read or heard the Word, go to God, and say, *Teach me, O Lord, the way of thy Statutes; Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole heart. Make me to go in the path of thy Commandments. Encline my heart unto thy Testimonies, and not unto covetousness,* Psal. 119. 33. to 37. Intreat God to write his Law on the fleshly tables of thine heart. *Bernard* observes, bodily bread in the Cupboard may be eaten of Mice, or moulder and waste; but when it is taken down into the body, it is free from such danger: If God enable thee to take thy soul-food down into thine heart, it is safe from all hazards.

Thanksgiving. Consider what a distinguishing mercy, what a precious treasure the Word of God is; how without it thou hadst for ever been both unholy, and unhappy; how by it thou mayst eternally be both gracious and glorious; and without question thou wilt finde cause to bless the giver for such a rare and profitable gift. The Apostle ranketh
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this favour amongst the blessings of the highest form: *What advantage hath the Jew? or what profit is there of Circumcision? Much every way; chiefly that unto them were committed the Oracles of God.* And the Psalmist mentioning this differencing-Mercy, concludeth it with, *Praise ye the Lord,* Psal. 147. 2. ult.

The light of the *Sun, Moon and Stars* is of such concernment to men, that without them the beauty of the old Creation would be buried in darkness; and therefore the children of God have given the *Most High* the credit of those greater and lesser Candles, *Psal. 136. 7, 8, 9.* nay, they have seen eternal love by those luminaries. The light of Gods Law and Word is of infinitely more worth; for by it the glory and beauty of the new Creation, and that curious piece of mans Redemption is seen and known: What honor then doth God deserve for this favour.

Ptolomy King of *Egypt* was at great cost and charge to have the Law of the *Jews* translated by the *Septuagint* into *Greek*. Thou hast the Old and New Testament both at a cheap and easie rate: Thou mayest read thy Fathers Will, in thy Mother Tongue; thou hast in it a suitable Medicine for every Malady; seasonable succour in all thy Miseries; the costliest Cordials, and choicest comforts, *without Money, and without Price*; and surely all this deserveth thanks and praise.

Didst thou but know the misery of those places and persons who want the Word, surely thy heart

*Euseb. Hist. l. 6
5. cap. 8.*

heart could not but be affected with thy mercy in the enjoyment of the word. It is sometimes described by *Famine*; *I will send a famine, not of bread and water, but of hearing the Word of the Lord*, Amos 4. How dreadful are the concomitants and consequents of *Famine*! what shrivel'd cheeks, hollow eyes, pale visages, fainting hearts, and trembling limbs, have men in a famine! they seem rather like walking Ghosts, and moving carcasses, than living creatures. *The tongue of the sucking child cleaveth to the roof of his mouth, for thirst; the young child asketh bread, and no man breaketh it unto them. Their visage is blacker then a coal, they are not known in the streets, their skin cleaveth to their bones, it is withered, it is become like a stick. The hands of the pitiful Women, have sodden their own children, they were their meat in the destruction of the daughter of my people*, Lam. 4. 4, 8, 10. These (friend) are the woful fruits of a bodily famine, but a soul famine is the sorer famine. How many starve for want of the bread of life! Thou sittest (it may be) at a full Table; but couldst thou conceive what millions famish for lack of this spiritual food, thou wouldst pray to God earnestly to pity such places, and praise him heartily for providing so plentifully for thee. Their misery is sometimes set forth by *darkness*, and the *shadow of death*; *Darkness* is dreadful though but external. 'Twas one of the greatest plagues which befel the *Egyptians*. When *Job* would curse his day with a witness, what is his wish? *Let darkness and the shadow of death stain it, let a cloud dwell upon*

upon it, let the blackness of the day terrifie it. Job 4. 4. It was sad when *Paul* and his companions saw neither Sun nor Stars in many days; but O how sad is it when men see not the *Sun* of righteousness shining in the Heavens of the Gospel all their days! Such may enjoy the *light of Gods providence*, but they enjoy not the *light of his countenance*. How can they work that want the light of the word to direct them? or how can they walk? surely they that walk in the dark stumble, (*the dark corners of the earth are full of the habitations of cruelty*) and fall even into Hell. Where no vision is, the people perish. O Reader, what infinite cause hast thou to bless the Lord, that thou art not in their condition! If thou hast any compassion for the poor, dark, dead souls be instant with the Lord; pray, *O send out thy light and thy truth, that thy ways may be known upon earth, and thy saving health unto all Generations*. If thou hast any affection to thy own soul, praise God for his Law; *Blessed be the Lord who hath shown us light*. *Procopius* reporteth that nigh to the Pole where the night endureth for many Months together, the Inhabitants in the end of their long night, get up to the top of the Mountains, striving who shall have the first sight of the Sun, and as soon as they see it, they embrace and hug each other, crying out, *Ecce, Sol apparet; Behold, Lo, the Sun, the Sun appeareth*. This poor Island had a long night of darkness, when the people in it served dumb Idols and Devils; blessed for ever be the unsearchable goodness of God, the Sun of the Gospel hath appeared amongst us.

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Nay as its said of *Rhodes*, it may be said of *England*, The Sun always shines on it. What shall we render to the Lord for this benefit.

On the town house of *Geneva* is written upon a Marble Table, in letters of gold, *Post tenebrae Lux. After darknes light.* In remembrance of, and thankfulness for their deliverance from the pride, power, tyranny, and abominations of the Pope, *Anno. 1535.* I doubt not but we in these parts of the World, have as much cause to set up a Monument of praise and thanks to the blessed God, for bestowing upon us the light of his glorious Gospel, and freeing us from the power of that man of pride, who exalteth himself above all that is called God.

Reader, Is it not a priviledge for thee, to sit by the fire of the word, when many poor souls are freezing in the cold! for thee to walk in the light of the word, when many sit in darkness, and the shadow of death! for thee to be clothed out of the rich Wardrobe of the word, when many have their nakedness appearing to their eternal shame! nay what an advantage hast thou, that when thousands and millions, have none to give them bread, but starve and famish, thou hast a Table fairly spread, and fully furnished with all sorts of food, both for necessity and delight! yea, and if sickness hinder thee from coming down to Dine or Sup with thy brethren; and sisters, upon that day of exceedings, the Lords day, thy God is so tender of thee, that he sendeth thee somewhat up to thy chamber (alloweth thee his Bible and blessing

at home) for thy nourishment and comfort ; O that men would praise the Lord for his goodness, and his wonderful works to the children of men.

2. *Practice* ; when the Preacher hath done in the Pulpit , the Hearer must begin in his practice ; He heareth a Sermon best who practiseth it most, what one saith of *Psa. 119.* I may say of the whole Scriptures, They are *verba vivenda, non legenda,* words to be loved, more then to be read or heard. A Christians life should be a legible comment on Gods Law. The strokes in Musick must answer to the notes and rules set down in the Lesson.

It is observable that the blood was to be sprinkled on *Aarons* right ear, right thumb , and great toe of his right foot , *Exod. 29. 20.* the first did note his right hearing the Word , the second and third his working according to it , and walking in it. The doing , not the hearing or reading Christian, goeth away with the blessing ; And he said , yea rather , *blessed are they that hear the Word of God and keep it* , *Luke 11. 28.* The occasion of the expression is considerable ; one of Christs hearers, having tasted, was so taken with the lusciousness of his Doctrine , that she could not before all the company forbear commending the tree for the fruits sake , *Blessed is the womb that bare thee , and the paps which thou hast sucked ; Yea rather* (saith Christ) *Blessed are they that hear the Word of God and keep it* ; In which words he doth not deny her assertion , but her inference , or the foundation of it. *Mary* though happy , yet was not so happy in bearing the essential , as in keeping the Written

Word of God. She was rather blessed in having Christ formed in her, then in having him formed of her; It was her greater honour and happiness to be a member of Christ, then to be the Mother of Christ. The Porter is not so rich by carrying a bag of Gold, as the Merchant that oweth it. The Christian onely that keepeth the word of Christ, is truly related to Christ the Word, *Matth. 12. ult.*

It is reported of the Nobles of *Polonia*, that when the Gospel is read, they lay their hands upon their Swords, and begin to draw them; intimating thereby that they will defend it with the hazard of their lives: Saints must be ready to die for the Gospel, but a Christian may defend it as truly by an holy life, as by a bloody death. A scandalous conversation, is an offence to Religion, and openeth the mouths of its enemies; but as fire is a good defence to a man in a Wilderness, against the fury of ravenous beasts, so the heat of grace flaming, and the light of holiness shining in the lives of professors, defendeth the word against its opposers. A Sermon practised, is a Sermon in print, and by it the hearer teacheth all the Week long.

Εἰς τὴν καρδίαν
δίδωται

The Romans were commended for *obeying from the heart, the form of Doctrine delivered to them.* Rom. 6. 17. In the Original it is *whereunto they were delivered*; A good hearer, as I said before, is one that eats the word; now as meat eaten becomes one with the body, and takes the same form with it, the body and meat are so much the same, that they

they are one, and you cannot know them asunder : So the Word is well heard, when it becomes one with the Christian, when they are both of the same form ; the hearer is delivered up into the likeness and form of the Scripture ; the Word of God may be read in every leaf, in every line of the volume of his life.

Our blessed Saviour describing good hearers, tells us, they are such as bring forth fruit, *some thirty, some sixty, some an hundred fold*, Mat. 13. 23. And elsewhere he compares the obedient hearer, to the man who built his house upon a Rock, which stood firm and immoveable in the midst of all winds, waves, and weather ; and the man that heareth and doth not practice, to him who built upon the sands, which house quickly fell, when the winds blew, and the waves beat, *Mat. 7.* latter end. His meaning and intention (Reader) was to quicken thee and me to minde subjection to the Word, without which we must perish. Suppose thou art never so great an hearer, yet if not a doer, thou deceivest thine own soul : Alas, what will become of the frequent hearer, when the *non*, or negligent doer shall be thrown to hell !

I have read a story of two men, who walking together, found a young Tree laden with fruit, they both gathered, and satisfied themselves at present : One of them took all the remaining fruit ; and carried it away with him ; the other took the tree, and planted it in his own ground, where it prospered, and brought forth fruit every year ; so that though the former had more at present, yet

this had some when he had none: They who hear the Word, and have large memories, and nothing else, may carry away most of the Word at present; yet he that (possibly) can remember little, who carrieth away the tree, plants the Word in his heart, and obeys it in his life, shall have fruit when the other hath none: The practical memory, is the greatest mercy.

It is reported of a good man, that coming from a Lecture, and being demanded, Whether all were done, he should fetch a deep sigh, and say, *All is said, but all is not done.*

Reader, when thou hast heard the word, consider, though *the Sermon be at an end*, yet there must not be *an end of the Sermon*. Practice, which is the heart of hearing, is still behinde. Observe the properties of those persons to whom, and their posterity, God will be propitious: *The mercy of the Lord is from everlasting, and his righteousness to childrens children: To such as keep his Covenants, and remember his Commandments to do them*, Psal. 103. 17, 18. They are described by their *act*; they lay the word up, they *remember his Commandments*; and by their *end*, to lay the word out in their lives, *to do them*. A good husband having received a bag of money, locketh it up safe, that none may rob him of it, and as occasion is, fetcheth it down, and layeth it out, some for food, some for cloathes, some for rent, some for servants wages, some for this, some for that, as his necessities require: So (Friend) do thou lay up the precious Treasure of the word safe in the

the Cabinet of thine heart, and bring it out as thy occasions call for it in thy life: *Art thou in adversity, fetch out the Promises for thy comfort*; broach that strong liquor, which was purposely tunned up for thee against a groaning hour: *This is my comfort in mine affliction, for thy word hath quickened me*, Psal. 119. 15. *Art thou in prosperity, bring forth the precepts for thy carriage*: Look to that Card and Compass by which thou mayest sail eavenly and trim, notwithstanding those high winds, and swelling waters: *Thy Word is a light to my feet, and a lamp to my paths*, Psal. 119. 4. *Wouldst thou resist and conquer Satans Temptations?* The word is a Shield, which (as they say of *Vulcans* Armour) is full proof against all thrusts and darts: *By the words of thy mouth, I have kept my self from the pathes of the destroyer*, Psal. 17. 4. Nay, fetch but *this Sword of the Spirit* out of Gods Armory, and the Devil will run like a Coward; he is more afraid of it, then *Leviathan* his name-sake is of the *Sword-fish*, which some write he dreadeth more then all the fish in the Ocean. Thy Saviour gave Satan such a wound with the Sword of the word, that he feeleth it to this day *If thou wouldst overcome the worlds insinuations*, do but feed on the word, and thou wilt scorn the scraps of the world. As the *Greeks* in their sailing to fetch the *Golden Fleece*, when the *Syrens* endeavoured to inchant them with their Songs, found help against those assaults, by hearkning to *Orpheus* pipe: So when that Harlot the World striveth to bewitch thee with her pleasant voyce, and poysonous

sonous breath, thereby to hinder thy pursuit of the Golden Crown of Righteousness, do but hearken to those Spiritual Songs, that ravishing Musick, those high and noble delights which are in the Gospel, and thou wilt finde assured help. *That thy corruptions within thee may be subdued,* let still the Word of God be consulted: Thou mayest finde in it such a bit and curb, as will bridle thy youthful most headstrong lusts: *By what means may a young man cleanse his way? by taking heed thereto according to thy Word,* Psalm 119. 11. If thine evil humors be never so many and filthy; yet the Word, like the *Catholicon Drug*, is instead of all purges. *That thy Relation duties may be performed,* the holy Scriptures must be fetcht out, and minded. Whether thou art an Husband, or Wife, or Parent, or Child, or Master, or Servant, to defray the charge of all those duties, thou mayest take enough out of the Word of God. It is a well drawn Picture, that looks on all that look on it, and it guides thee by its eye how to order and govern thy feet; on what ground soever thou standest, whether on the higher ground of a Superior, the plain even ground of an equal, or the lower ground of an Inferior. He that layeth up the word for these purposes, and bringeth it out in these practices, is the right profitable hearer; for he *Remembreth the Commandments of God to do them.*

Some hear and hear, they go to a Sermon as to a Stage-play, to laugh and be merry. Others hear
and

and fret and fume, as those that live under the *Torrid Zone*, curse the very Sun. Others hear and forget what would do them most good, their memories are true to the flesh, but treacherous to the spirit; they are like Vessels made of Ivy, which (some say) if wine and water be poured into them, will leak out the wine, and keep in the water. Others *hear and admire*; but Reader if thou wouldst not have the word to witness against thee, when thou shalt be judged by it, for thine everlasting life or death, do thou *hear and amend*. Charles the great did set his Crown upon the Bible, intimating thereby that his *Crown*, his carriage as a King, should be according to the commands of the word. O do thou hide this word in thine heart, that thou mayst hold it forth to thy companions, by the hand of an holy conversation. Walk according to this Rule.

A good Wish about the word, wherein the former heads are epitomized.

THe holy Scriptures being of such authority, as the hand writing and heart of God himself, and so singular a mercy to me, that by the guidance of this Star I am directed (as the wise men) to Jesus Christ; I wish in general that I may set an high price upon every part thereof, (that every peice may be currant with me) for his sake, whose Image and superscription it beareth. O that my carriage before, at, and after hearing, may witness to God and my conscience, that I esteem the law of his lips above thousands of Gold and Silver; In particular, I wish that

The Introduction.

Preparation for hearing.

as

Preparation
for hearing,
by laying
aside evil
frames.

Precjudice,

By prayer.

Considerati-
on.

Good ends in
hearing.

Worldly
thoughts
laid by.

as the Jews when they went to hear the law, sanctified themselves, and washed their cloaths; so before I go to read or hear the word, I may sanctifie my soul, and wash my heart from all superfluity of naughtiness, and with meekness receive that ingrafted word which is able to save my soul. I wish that like Jehoshaphat I may prefer one Micaiah, before four hundred false Prophets; yet that I may ever make a difference betwixt an evil Ministers Preaching and practice, and even when the Minister is full of grace, may so distinguish between the treasure and the vessel, as not to value the Message for the Messengers sake, but to bid the workman welcome for the words sake. I wish that I may be so sensible of my own inability, to profit by this holy ordinance, and of the speakers impotency to Preach home to my conscience, that I may cry mightily to my God, that he would open my heart to receive the word with all affection, and so direct the Arrows, which the Preacher taketh out of the quiver of Scripture, that they may hit and pierce my dearest corruptions. I desire that the consideration of the words excellency may cause me to prize it highly: Of its necessity, may make me to improve it diligently, and of its efficacy may move me to go to hear, (as a Prisoner going to a bar) to be tryed for my everlasting life or death. I wish that the weight of the word may sink so deep into my heart, that I may never hear Sermons to pick flowers of Oratory, or to please my fancy, but to receive virtue from Christ, for the drying up my issue of sin, and that I might cleanse my ways by taking heed thereto according to Gods Word; That the noise of the World may never hinder me from

from hearing the voice of my God : I wish that when I come into the place of worship I may set myself solemnly as before the Judge of quick and dead, and as in the presence of the Lord, with fear and awe, give audience to his word. If I were hearkening to an earthly Prince, I would be serious ; O with what reverence should I hear from the blessed and onely Potentate ! Because without application the word will be unprofitable. I wish that I may never draw a curtain before my own Picture, but overlooking others, may see my own face in the glass of the law. O that by faith I may so take down the hook of the word, as to be caught and taken by it. My prayer is that the Gospel may come to me, not in word onely, but in power also, that I may go to it as clean paper for any inscription, as soft wax for any impression, which my God shall be pleased to make upon me. O that I might behold the Lord so effectually in that glass, as to be changed into his Image, from glory to glory ! In special I wish that my sins may be placed by me in the front of this spiritual battle (as Uriah) purposely to be slain ; and that those smooth stones which are taken out of the silver streams of the Sanctuary, may be thrown by so skilful and powerful a hand, that they may sink deep into the foreheads of those uncircumcised ones, to their death and destruction. I wish that after the seed is sown I may beg that the showres of Heavens blessing may accompany it, that it may spring up in the fruits of righteousness, to the glory of my God, and good of my precious soul. And because the Gospel is a dish which is not set on every Table, though free grace bestoweth it on me, I wish that I may rise from this spiri-

At hearing.

Seriou'sness
as in Gods
presence.

Application
of it.

Renovation
by it.

After hear-
ing.
Petition for
a blessing.

Thanksgi-
ving for the
Word.

Practice.

tual food, before I have given thanks to the Master of the feast. I desire finally, that as I looked like a Saint in hearing, I may live like a Saint after I have heard; that those blossoms of good purposes, which sprouted forth while the Minister was preaching, may ripen into practice; that whatsoever characters others are known by, to be Christians, I may be known by this ear-mark, to be one of Christs sheep, even by hearing his voyce, so as to follow him wheresoever he goeth. Though others, like petty Chapmen, deal onely in some particular commodities, and those such as will serve their own turns, I desire that I may deal with the Word by whole-sale, and esteem all Gods Precepts concerning all things to be right. O that I might order my whole conversation aright, and at the last see the salvation of my God! Amen.

CHAP. XVIII.

How a Christian may exercise himself to Godliness in receiving the Lords Supper; and 1. Of the Nature of that Ordinance, and preparation for it.

VHen God had caused his everlasting Decree to fall in labour, and had delivered it by giving the world a being; and upon infinite consultation had formed *Man* to be his *Vice-Roy* over all the works of his hands, he embarked him (with all abilities needful for such a voyage) in the bottom of the *Covenant of Works*. *Adam* set forth fully furnished with skill, and richly fraught with all the Fortunes, Hopes and Happiness of *Man-kinde*,

kinde ; but he had scarce *lanched* out of sight, before Satan, who knew very well the worth of the prize (envying man the *Haven* of blis to which he was sailing, and envying God (who was the owner) the honor of such of a *venture*) raised a *storm*, whereby the *Vessel*, through the unfaithfulness of *Adam* the *Pilot*, ran upon a *Rock*, and miscarried. O what a joyful spectacle was that to Satan ! What a doleful sight to *Adam* ! to behold himself and all his posterity, sinking into the boundless, bottomless Ocean of destruction and misery, through his falseness and treachery : When lo, on a sudden the Glorious God, out of the superabundant riches of his mercy (resolving that the Devil should never rob him of the honor of that manifold *Wisdom*, unsearchable *Goodness*, and Almighty *Power* which had been manifested in the work of Creation) did provide and cast out the *Covenant of Grace*, a plank sufficient for his poor shipwrackt Creature, to swim safe to shore on.

As all the Rivers meet in the *Sea*, and all the lines in the *Centre* ; so do all the comforts of Mankind meet in this *Covenant*. The whole Scripture is *sincere milk*, but this *Covenant* is the *Cream* of it : All our mercies are contained in it, all our hopes are sustained by it, and our Heaven is at last attained through it.

The blessed God doth not onely enter into a *Covenant* of mercy, but out of compassion to our infirmities, hath been pleased to confirm it by his hand and seal : By his *hand*, in his word ; by his *seals*, by the *privy-seal* of his Spirit, and by the

broad-seals of the Sacraments, that by these immutable things, in which it is impossible for God to lye, we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us, Heb. 6. 18.

The Lords Supper is a sign and seal of the Righteousness of Faith, or the Covenant of Grace, *Rom. 4. 11.*

When the blessed Saviour was taking a doleful farwel of an ungrateful world, as a *lively resemblance of his sufferings for his*, and as an *undeniable evidence of his love to his*, he instituted this Supper: 1. *As a lively resemblance of his passion for his people.* A crucified Christ is the sum of the Law, and the substance of the Gospel; the knowledge of him is no less worth then Eternal life. Now as he was crucified by the Jews and Souldiers actually, and by unbelieving Gentiles who live amongst us interpretatively; so he is crucified in the Gospel declaratively, and in the Sacrament representatively. *This Cup, saith Christ, is the new Testament in my blood, 1 Corinth. 11. 25.* The Old Testament was sprinkled with the blood of Beasts, but the New Testament with the blood of Christ, *Hebr. 9. 15, 19.* This precious blood, which was the costly price of mans *Redemption*, which is the onely path to Eternal *Salvation*; which was promised to *Adam*, believed by the *Patriarchs*, shadowed in the *Sacrifices*, foretold by the *Prophets*, and witnessed in the *Scriptures*, is drunk, received, signified and sealed in the Supper.

Christ

Christ instituted this ordinance also to be a standing evidence of his affection to his. The same night that he was betrayed he took bread. The dearest Jesus, kept his best wine till the last. He knew his Disciples would be full of sorrow for his departure; he therefore provided his strongest cordial against their saddest fainting fits. After the *Passover* he took bread and instituted the *Sacrament*. After *Supper* then comes the *Banquet*, the *Sweet-meats*. At the Lords Table Christ kisseth his Spouse with the sweetest kisses of his lips, and ravisheth her heart with his warmest love. In other Ordinances he *Wooeth* her; in this he *Marrieth* her. In other Ordinances she hath from him the salutes of a *loving friend*; but in this the embraces of an *Husband*; Other duties are pleasant and wholsom food, but this is the costly delightful feast. In this Christ bringeth his beloved *into his Banqueting house*, (a store-house of all sweet delights, of variety of delicacies) *and his Banner over her is love*, Cant. 2. 4.

A certain man made a great Supper, Luk. 14. 16. I may truly say so of the *Sacrament*. This is a *great Supper*, in regard of its *Author*: The great God is Master of the feast. He gave his own Son for the life of the World. 2. In regard of the matter of it, which is the flesh of Jesus Christ; Men set bread and wine on the Table; but Christ setteth his own body and blood there. In this ordinance we eat not onely (*Panem Domini*, *sed panem Dominum*) *The bread of the Lord*, but the bread which is the Lord. The gods (say they) are come down in the likeness

likeness of man ; behold here God the Son cometh down in the likeness of bread and wine ; he himself is eat and drunk by faith. Is not this a rare banquet?

3. In regard of the great price of it. Banquets are costly ; but O what did this feast cost ? Beasts are slain before they can be food for our bodies ; but, Lo, here the Lord of life was put to death, that he might be food for our starving souls. *Cleopatra* dissolved a pearl worth 50000. *l.* in Vinegar, and drunk it up at a draught ; but as costly as her liquor was, it was much worse then puddle water, in comparison of the precious blood of Christ, which the beleiver drinketh at this great Supper.

4. In regard of its great effects ; It sealeth *pardon*, *peace*, and *salvation* , to the Saint ; it conveyeth the Image and love of God , nay God himself into the soul ; Through the golden pipe of this Ordinance , is conveyed the golden Oyl of divine influence. There is *Manna* indeed in this pot. Well may it be called a great Supper. The *Elements* are of small value , but the *Sacrament* is of infinite worth. A conveyance of land fairly written in Parchment with wax fastened to it, is of little price , but when it is signed , sealed , and delivered to the use of a person, it may be worth much, it may convey thousands : A little bread and a spoonful or two of wine, are in themselves of very small value ; but when received according to Christs institution , and accompanied with his benediction , they will be of unspeakable value, they will convey thousands and millions to the beleiver.

The

The Lords Supper is indeed like an Elixar, which is small in quantity, but great in value, and efficacy, having in it the spirits and substance of many excellent things; In prayer all the graces are exercised, and so also at the Supper; but not onely all the graces, but most of the other Ordinances of God are invited to this feast. The Word, Prayer, Singing, do all meet at the Table,* and contribute their help, to carry the Christian up to Heaven. I premise these things Reader, purposely to make thee more wary. The corrupting of the best, is worst of all. Poison in Wine is much worse then in Water; Kings expect that their Children should be respected, though their officers be refused. *Surely saith God, They will reverence my Son*, Mat. 21. 37. The very work about which he comes, will make him welcome. Though they refuse my Servants, yet *they will reverence my Son*. The *Casuits*, say *Sacramentum & articulus mortis equiparantur*; *A man must be looked upon at the Sacramental board as if he were on a bying bed*; Friend, thou shouldst be as serious when thou art going to the Lords Supper, as if thou wert going into the other World.

He that cometh carelessly, gets nothing from Christ; It is one thing to *take the Supper of the Lord*, and another thing to *taste the Supper of the Lord*. *Not one of them which were bidden, shall taste of my Supper*, Luk. 14. 24. Many croud near a Kings person, on some days, when he sheweth himself in publique, whomever injoy his gracious presence. Hundreds receive the Elements, but few receive the Sacrament.

If

If a Beast did but touch the Mount (when God solemnly appeared on it) it was to dye : What then will become of thee, if thou shouldst touch the Table of the Lord with a brutish heart ? If any did eat of the Passover in his uncleanness, he was to be *cut off from Israel*, *Exod. 12.* which some interpret of a violent death by the hand of the Magistrate ; Others, of a cutting off from the privileges of Gods people on earth, and their possession in Heaven : Surely it is as dangerous to eat the Supper in thy pollution, as the Passover.

It is evil to *dally* with the *Jealous God* in any duty ; but worst of all in this, where the *great affection* of the Father in giving his Son, and the *grievous Passions* of Christ (to satisfy Gods justice for sin) the most *serious* things which mans heart can conceive, are represented. *Melancthon* telleth a story of a *Tragedy* which was acted of the death of Christ (but it proved a Tragedy indeed at last ; for) he that acted Christs part on the Cross, being wounded to death (by one that should have thrust his sword through a bladder of blood) fell down, and with his fall killed one acting a womans part, and lamenting under the Cross : His brother who was first slain, slew the murtherer, for which himself was hanged by order of Justice. *Cyprian* speaketh of an ancient woman, who had denied the Faith, and yet ventured to this Heavenly Feast ; but it proved her bane ; for as soon as she had received the Elements, she fell down dead. O 'tis sad jesting with the Sufferings and Ordinances of Christ ! Friend, let others wo
be

be thy *warning*: Take example by others, lest God make thee an example to others.

I shall lay down two motives to quicken thee to a serious preparation for this Ordinance:

1. Consider Christs *diligent inspection*: The Lord Jesus will take special notice what respect thou hast for his Body and Blood: *And when the King came in to see his guests, he saw there a man which had not on a Wedding-garment*, Mat. 22. 11, 12, 13. Jesus Christ observeth all his wedding guests, whether they come with the Wedding-garment or no. Though there was but one, yet he could not lie hid, and escape in the crowd; the King quickly spied him.

The King of Saints taketh exact notice, in what manner thou comest to his Supper; whether thou examinest thy Regeneration, and provest thy self to be one of the family, before thou offerest to eat of their food; whether thou carriest the *Gold* of thy Graces to the *Touchstone* of the Scripture, and triest their truth, before thou tenderest them to him for *currant coyn*. He observeth with what sense of thy misery thou runnest for refuge to the spring of mercy: He knoweth whether when thou art going to this Heavenly Feast, thou hast the mouth of Faith; with what resolution against sin for time to come, thou goest for pardon of sins past: He seeth whether thou goest to this Gospel-Ordinance, in a Gospel-order; if not, both thy preparation for the Sacrament, and thy carriage at it, and after it, are eye-services to Jesus Christ: How holy therefore should thou be in them? Wouldst thou

thou trample upon the picture of thy dear Friend, or of thy lawful Sovereigns, before their faces? Wilt thou tread under foot the infinitely precious blood of the Son of God, as if it were the blood of a Malefactor, or of a Dog, and that while he himself standeth by, and looketh on? Canst thou (Friend) finde in thine heart to offer such an abominable affront to thy best Friend, and that before his face? Truly, if thou art not faithful in thy preparation for it, thou dost all this. Think with thy self, *I am now to sit down at the Table of the Lord, amongst his own children: I know beforehand that the King will come in to see his Guests; even that King who is too just to be bribed, too great to be slighted, too wise to be deceived, and too good to be forfeited. O, my soul! what solemn provision wilt thou make for so sacred a presence? If in any time of thy life thou wouldst be extraordinarily serious, this is the season. O let thy preparation be such for this glorious Supper, that the Master of the Feast may see that thou art tender of his honor, watchful of his eye, and fearful of his anger.*

2. Consider the *dreadful condition* of those that receive the Lords Supper unworthily: Their *sin*, They are guilty of the body and blood of the Lord; Their *suffering*, They eat and drink their own damnation; 1 Cor. 11. 27, 29.

1. Their *sin*: They are guilty of the body and blood of the Lord: The unworthy receiver is a Christ murderer. He that tears the Letters, or defaceth the Picture, or clippeth the coyn of a Prince, offereth the indignity to his person. The Romans when they

they would dishonor a person, would disfigure the statue which was erected to his praise. The same wickedness of heart which carrieth a man out to prophane the Sacrament, would carry him out to kill the Saviour.

When one shoots at another to slay him, though he miss, he is a murderer; the error of the hand doth not wipe out the malice of the heart. *Josephs* Brethren were guilty concerning their Brother, though they did not lay violent hands upon him, *Gen.* 42. 21. When *Julian* shot darts up to Heaven, his cruelty and rage were as bad, as if he had hit Christs body. Besides, men may be guilty of murther, by approving it after it is committed, *Mat.* 23. 35. What doth the unworthy receiver less then justifie *Judas* and the Jews in all their treacherous and barbarous carriage towards Jesus Christ!

Consider therefore what thou dost, when thou goest unpreparedly to the Lords Table; *Thou art guilty of the body and blood of the Lord.* Simple murther is a crying sin: *The voyce of thy Brothers blood cryeth to me from the earth,* *Gen.* 4. 10. It is one of those sins which will give God no rest, till he take vengeance on the actor and author of it, and is therefore called a crying sin. The light of Nature taught the *Barbarians*, that Vengeance would not suffer a murtherer to live, *Acts* 28. 4. The Scripture acquainteth us, that *no satisfaction shall be taken for the life of a murtherer; for blood defileth the land,* *Numb.* 35. 31, 36. But the murther of a Superior is a far greater sin. *Cicero* tel-

leth us, *He that killeth his Father, committeth many sins in one ; he killeth him that begot him, and brought him up ; he sinneth against many obligations. To kill a King is High-Treason : Who can stretch his hand against the Lords Anointed, and be guiltless ?* 1 Sam. 26.9. But what is it to murder the Son of God ? no tongue can tell, no pen can write the horrid, hainous nature of Christ-murder. He is thy *everlasting Father*. It made a dumb childe speak to see another stabbing his Father ; and wilt thou imbrue thine own hands in thy Fathers blood ? Jesus Christ is thy King, and wilt thou stretch forth thy hands against thy Head, thy Sovereign ? Had *Zimri* peace, who slew his Master ? Nay, Jesus Christ is thy Redeemer ; and wilt thou put him to death, who is the Author of thy life ? He gave thee thy being ; and wouldst thou deprive him of his being ? He is the onely Physician that can cure thee ; and wilt thou kill him ? Once more, Jesus Christ is God, and wilt thou lift up thy hand (I would say a thought) against the blessed God ? God deserveth infinitely more love then thou canst possibly give ; and shall thine heart be so full of hatred, as to let fly against the God of Heaven ? Oh ! say with *David*, (when *Abishai* perswaded him to slay *Saul*) *The Lord forbid that I should stretch forth my hand against the Lords anointed.* When Satan, or thy own heart, would perswade thee to be slight in the examination of thy self, and formal in thy humiliation for sin, that thou mightest be guilty of the body and blood of the Lord, let Conscience cry out, *God forbid that I should stretch out my hand*

hand against *Jesus Christ, the Lords Anointed*; And truly Friend, if after such warning as God gives thee in this head, thou shouldst dare to receive unworthily, thou wouldst finde it hereafter to thine unspeakable hurt: As *Renben* told his Brethren, when they were in distress, *Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold his blood is required,* Gen. 42. 22. So, if thou now darest to approach the Lords Table, in thy sinful unregenerate estate, in thy filth and pollution, when thou comest to lie under some smart rod, or on thy dying bed, or at least in the other World, Conscience will fly in thy face, *Did I not speak unto thee, saying, Do not sin against the holy Childe Jesus, and thou wouldst not hear? therefore behold his blood is required at thy hands!* O Friend, Friend, what wilt thou do in such an hour! If on him who slew *Cain*, vengeance should be taken sevenfold; what vengeance shall be taken on him who slayeth *Jesus Christ*? How dreadful will thy perdition be, if the only Saviour be thine Accuser, and that blood which alone can procure thy pardon, shall cry for thine eternal punishment!

O think of it seriously, Hast thou never had hard thoughts of the Jews for their cruelty to the Son of God? and wilt thou do worse thy self! The Jews crucified him but once, but thou by continuing an unworthy receiver, crucifiest him often: The Jews did it ignorantly; *Had they known, they would not have crucified the Lord of glory,* 1 Cor. 2. 8. but thou knowest him to be the
Son

Son of God, the Saviour of the World: They crucified him in his estate of *Humiliation*, but thou in his estate of *Exaltation*: They had not thee for a *Warning*, when they put him to death; but thou hast them for a *Warning* to thee: They crucified him when he was to rise again the third day; but thou so crucifiest him, that he might never rise more, were it in thy power. O take heed what thou dost, and be not worse then a Jew.

Thy suffering: He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, 1 Cor. 11.29. Some I know are offended at the translation of the Greek Word *κρίμα*, Damnation; but I see little reason for it; for Damnation is the end of every sin, though it be not the end of every sinner. *Paul* speaketh of Believers indeed; but as it may be truly said of one that drinketh poyson, Such a man drunk his bane, though by the help of a Physician such an Antidote may be given as may prevent the Patients death; so it may be truly spoken of a Believer who receiveth unworthily, He eateth and drinketh his own damnation; though, through the Grace and Help of Jesus Christ (no thank to himself) he is recovered out of that sin, and saved. *Beza*, and the *Geneva* Translation take it in this sense. So the word is taken, *John 3.17, 18. Rom. 3. 8.* and in several other places.

Now what an argument is here, to dissuade thee from going rashly or unpreparedly to the Table of the Lord. That which is a worthy receivers
meat,

meat, will be thy poison; the same red Sea of Christs blood, which is salvation to others (they pass safely through it into the land of promise) will be damnation to thee. King *John*, as our English Cronicles write, was poisoned by a cup of Wine. The Emperour *Henry* the seventh was poisoned by the bread in the Sacrament, through the treachery and treason of a Monk. *The Israelites did all eat the same spiritual meat, and did all drink the same spiritual drink, but with many of them God was not well pleased, for they were overthrown in the Wilderneck, 1 Cor. 10. 3, 4, 5. Those that eat and drink in Christs presence, were punished with everlasting perdition, Mat. 7. 23. And do not please thy self because thou feelest no such poisonous operation at present in unworthy receiving, that therefore thou needst not fear it. They that eat Italian Figs, carry their death about them, though they fall not down dead suddenly.*

Therefore Reader, take some time and pains to commune with thy own heart, before thou goest to the Sacrament. Charge it upon its allegiance to God, to hear thee patiently, and to carry it self suitably. *If I receive this Supper with an holy preparation, it will be a seal of, and an help to my eternal salvation; it will be an earnest of matchless love, and an entrance into an endless happy life; but if I eat and drink unworthily, there is death in the pot, death in the cup; I eat and drink my own damation. O how doleful is that one word Damnation! What a dreadful sound doth it make in mine ears! What fearful sighs doth it cause in my soul! Damnation is no trifling business.*

God

Speed.

Sim: Eccles.
Hist.

God threateneth it in earnest. The damned feel it in earnest, and shall I jest with it? Surely I were better eat the bread of affliction, and drink the water of adversity, then eat this bread, and drink this cup of the Lord unworthily. Canst thou be so bloody as to stab thy self, and thy Redeemer to the heart with one blow! O my soul, bestir thy self, awake out of sleep, and do not dally about the concerns of eternal life and death, let thy care and conscience be such; in fitting thy self for this sacred Ordinance, that thy Saviour may see, thou hast an high respect for his precious blood, and a tender regard to thine own everlasting good.

For thy help about this Ordinance, I shall speak,

1. To thy duty before the Sacrament.
2. To thy duty at the Sacrament.
3. To thy duty after the Sacrament.

First, To thy duty before the Sacrament; and herein my counsel is, that thou wouldst prepare thy self solemnly for this Ordinance. The Jews had their preparation for their Passover, *John* 19. 24. *It was the preparation of the Passover.* Nay, they took their Lamb the tenth day of the moneth, and did not kill it till the fourteenth, *Exod.* 12. 3. (and as some of their Writers observe, they tied it all the while to their bed posts) that in the interim they might prepare themselves for it. Our Lord Jesus when he was to eat the Passover, and institute the Supper, would have so much as the house in which he would do it, prepared beforehand, *Mark* 14. 15. The ancient *Fathers*, and primitive Christians, used to sit up whole nights at prayer, before

before the Lords Supper, which they called their *Vigilia*.

Reader, thy care must be to *trim thy lamp*, and make sure of *oyl* in the *vessel* now thou art going to meet the *Bridegroom*. *Samuel* spake to the inhabitants of *Bethlehem*, *Sanctifie your selves, and come to the Sacrifice*: so say I to thee, Sanctifie thy soul, and then come to the Sacrament, *1 Sam. 16. 9.* *Joseph* prepared himself, by shaving himself, and changing his raiment, before he went unto *Pharaoh*; And wilt not thou prepare thy self, by putting thy soul into the holiest posture thou canst, when thou art to go in unto the King of Heaven and Earth? He that would make a good meal, even when he is to feast at anothers cost, must prepare his stomack beforehand by moderate fasting, or exercise. God expecteth that the hands be pure, but especially that the heart be prepared: *The good Lord* (saith *Hezekiah*) *pardon every one that prepareth his heart, though it be not cleansed according to the purification of the Sanctuary.* *2 Chro. 30. 18, 19.* the King speaketh of those who came to the Passover with some ceremonial pollution, yet had moral purity; and his words are to this purpose, *Lord, though several of my people have failed, in regard of external purification; let it please thee to pardon them, if they have minded internal preparation.* Friend, there is no hope of remission, without this heart-preparation: The Devil himself would not come into an house, till it was *ready swept and garnished*, *Mat. 12.* And dost thou think that *Jesus Christ* will come into thy heart, while it lieth

nastily and fluttishly, before the filth of sin be swept out, and it be garnished with the Graces of his Spirit. Surely that room had need be richly hung, with the embroidery of the Spirit, in which the glorious and blessed Potentate will sup and lodge. Where thy expectation is great from a person, there thy preparation must be great for him. Dost thou not look like *Herod*, to see some miracle done by Jesus, some extraordinary thing for thy soul? Therefore I say to thee, as *Joshua* spake to the Israelites, *Sanctifie your selves, for to morrow the Lord will do wonders amongst you*, Josh. 3.5. O sanctifie thy self, and to morrow (on the Sacrament-day) the Lord will do wonders for thee; he will feast thee at his own Table; he will feed thee with his own flesh; he will give thee that love, which is better then wine; he will embrace thee in his arms, and kiss thee with the kisses of his mouth; he will delight thine eyes with the sight of his beautiful Person; ravish thine ears, with the sound of his precious promises; and rejoyce thine heart, with the assurance of his gracious pardon. O do but sanctifie thy self, and to morrow the Lord will do wonders for thee: This preparation consisteth in a serious examination of thy self, and a sincere humiliation for thy sins.

Thy serious examination of thy self, must be, First, Of the *Good* in thee. Secondly, Of the *Evil* done by thee.

Let a man examine himself, and so (and no other-wise) let him eat of this bread, and drink of this cup, 1 Cor. 11.28. Examine himself, *δοκιμαζέτω*: Some take

it to be a Metaphor of a Goldsmith, as he trieth Gold in the fire whether it be pure or no ; so thy duty is to try thy graces, by the fire of the Word, whether they be true or not: So the word is used, 1 *Pet.* 1.7. Others take it as an allusion to Ministers who are tried whether they are fit for their office or no, 1 *Tim.* 3. 10. so thou oughtest to try thy self, whether thou art fit for this Ordinance or no. This examination must be ;

First, Of the *Good* in thee, Thy duty is to examine thy self in general, concerning thy *Regeneration*, or spiritual life. The Sacrament is childrens bread, and it must not be given to dogs : Dogs must be without doors, not within, snatching the Meat from the Table; Men must prove their right to the Purchase, before they take Possession? He must have an interest in the Covenant of grace, who will finger the seal of the Covenant ; It is high Treason to annex the Kings broad Seal to forged Writings.

Thy Navel is like a round Goblet which wanteth not liquor, thy belly is like an heap of Wheat, set about with Lillies, Cant 7. 2. The words are Christs praise of his spouse, for her fruitfulness in bringing Children forth, and her faithfulness in bringing them up. By the *Navel* Expositors agree that *Baptism* is understood, by which (as children by the *Navel*) the members of the Church are nourished, even then when they are so feeble that they cannot feed themselves, but their whole sustenance is conveyed to them by others. By the belly is meant the *Lords Supper* ; Now observe

the *provision*, how the Table is furnished, and the persons which are to sit at it. For the *provision*; *Thy belly is like an heap of Wheat. Ainsworth* on the words observeth, that in those times, they brought their Corn in and stackt it up in heaps, so that as the belly distributeth to every part of the body its proportion of nourishment, and as an heap of Wheat satisfieth the hunger of, and affordeth strength to a whole Family, so doth the Church by this Sacrament bestow on all her children, (through Christ) that food which is needful for health and strength. The persons which are to eat of this Wheat, *set about with lillies*; They must be Saints and are compared to Lilies. First, For their innocency, they are Lilly-white. Secondly, for their glory and Nobility. *Mat. 6. 29. Pliny* telleth us that Lilies are next to the Rose for Nobility; *Christ* is the *Rose of Sharon*, the plant of most renown, but his Church is next to him. Thirdly, for the savour, *Cant. 4. 12*. The graces of beleivers are like sweet perfumes, and sented as far as Heaven. The Lords Supper is a Sacrament not of Regeneration, but of sustentation; When the Prodigal came to himself, then the fatted Calf was killed for him, *Luk. 15*. Men must have natural life, before they can eat natural meat, and men must have spiritual life, before they can eat spiritual meat. It was an ancient abuse of the Sacrament, cast out by the *Carthaginian* Council, to give it to dead men. The invitation is not to Enemies but friends, *Eat O friends, drink abundantly O beloved, Cant. 5. 1*. The waters

Plin. l. 22. c. 5.

waters of life is onely for the thirsty, and the bread of life onely for the hungry; the Shew-bread under the Law was to be eaten onely by the Priests, *Lev.* 24. 9. so the bread of the Sacrament is to be eaten onely by such as are spiritual Priests unto God, as Saints are, *Rev.* 1. 5.

Reader, examine thy self therefore whether thou art born again or no. Look into the Word of God, and compare thy self with the Characters which are there given of new born Creatures. They are sometimes described by their hearts. *God is good to Israel, to such as are of a clean heart.* *Psa.* 73. 1. Their hearts are clean, not with a legal cleanness, which denyeth the being of sin in them; In that sense none can say I have made my heart clean (this spotless robe is reserved for the Saints wearing in the other World) but with an Evangelical cleanness, which denyeth the dominion of sin over them (this cleanly garment is the Saints ordinary attire in this world.) We call *River-water* clean water, though there be some kind of illness and impurity in it, because it will not (like pond water) mingle with it, and suffer the filth to rest there, but worketh it out, and sendeth it forth in its scum and froth. Now how is it with thee Friend? Doth sin rest quietly in thee? or is it resisted by thee? Dost thou love sin or loath sin? Dost thou count it thy pleasure or thy poison? When the body is dead, Vermine crawl in it without opposition. When the soul is dead, lusts abound in it and reign without any considerable disturbance. An unclean heart is quickly

quickly overcome by sin. As when a Chimny is foul, it is apt to be fired by every spark that flieth up, whereas when it is clean, though many flye up it remaineth safe; so when the heart is unclean, Satan can no sooner throw in his fiery Darts, but presently it is in a flame; whereas a clean heart is like wet tinder not so soon burning when he strikes fire. Godly men as they have clean hearts, so they have *clean hands*, Job 17.9. *The hand is the instrument of action*; by clean hands, the Spirit of God meaneth clean and holy actions.

Saints are described by their lives. They walk *after the Spirit*. They order their *conversations aright*. *Per brachium fit judicium de corde*, was *Galens* rule. Physitians feel the pulse of the Arme, that they may know the state of the vitals; Now how beats the pulse of thy conversation? according to that, judge of the soundness or sickness of thy constitution. Dost thou walk in reference to thy self *soberly*, in reference to others *righteously*, in reference to God *religiously*? Rom. 8. 1, 5. Tit. 2. 12.

Thy duty is to examine thy self in particular also of those *graces*, which are specially requisite in a Communicant. Of thy *knowledge to discern the Lords body*. There is a competency of knowledge needful if thou wouldst receive acceptably. Dost thou know the threefold estate of man? His *Innocency*, *Apostacy*, and *Recovery*. What a pure piece he was, how holy when he came out of Gods hands! what a miserable polluted creature he hath made himself by disobeying God, and hark-
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ning to the Tempter ! what a glorious remedy God hath provided to restore man to his primitive purity ! Dost thou know God as he discovereth himself in his works , but especially as he is represented in the Glass of his word ? Dost thou know Jesus Christ , his two Natures , his three Offices, how he executeth them , both in his estate of humiliation , and exaltation ? Dost thou know the nature and end of the Lords Supper ?

An ignorant person can no more discern Christs body , then a person stark blind can discern the bread. God hath expressly forbidden lame and blind Sacrifices , *Mal. 1. 8.* The Hypocrits Sacrifice is *Lame* , for he halteth in Gods *Way*. The ignorant persons Sacrifice is blind , for he can give no account of his own work. When the Leprosie was in the head , the Priest was to pronounce the party *utterly unclean* , exclude him the Camp, *Lev. 13. 44.* Do not say , though thou art ignorant , yet thy heart is good , when God himself saith ; *Without knowledge the mind is not good* : Fish stink first in the head , and then the whole body putrifieth.

Examine thy *Faith*. This grace is thy spiritual taste, without which thou canst relish nothing on the Table. This is the Bucket , and if it be wanting I may say to thee as the Woman to Christ, *The Well is deep , and thou hast nothing to draw with.* This is the hand to receive Christ , *Joh. 1. 12.* This is as the Armes whereby we imbrace Christ. They *embraced the promises by faith* , *Heb. 11. 13.* As loving friends that have been a great while asunder,

der, when they meet together, hug and embrace each other in their Arms; so the Christian who longeth to see Jesus Christ in the promises, when at a Sacrament he meeteth him, huggeth and embraceth him in the Arms of faith.

Examine not so much the strength as the truth of thy faith. The wings of a *Dove* may help her to mount up towards Heaven, as well as the wings of an *Eagle*. Try whether thy faith be *unfeigned*, 1 Tim. 1. 5. What price dost thou set upon Christ? *To them that beleive, Christ is precious*, 1 Pet. 2. 7. An unbeliever (like the *Indians*) seeth no worth in this golden *Mine*, but preferreth a peice of Glasse, or a few painted Beads, mean, earthly things before it; but a believer (like the *Spaniard*) knoweth the value of it, and will venture through all stormes and tempests that he may enjoy it. Dost thou prize the precepts of Christ, the promises of Christ, the people of Christ, the person of Christ (is that altogether lovely in thine eyes) and the passion of Christ? Is thy greatest glory in Christs shameful Cross? Dost thou esteem it above the highest Emperours most glorious Crown? One of *Englands* Kings, bestowed as much on a Crucifix, as the revenues of his Crown were worth in a Year. *God forbid (saith Paul) that I should glory save in the Cross of Christ*, Gal. 6. 14.

Doth thy faith purifie thine heart? *Having their hearts purified by faith*, Acts 15. 9. The hand of faith which openeth the Door to let Christ into the heart, sweepeth the heart clean. Faith looks to

be like Christ in glory and faith; labours to resemble Christ in grace. An unbeliever (like a fluttish Woman) though he keep the room of his life a little clean, which others daily observe, yet he cares not how dirtily those rooms of his inward man lye, which are out of their sight; *unbelieving* and defiled are joynd together, *Tit. I. 15.*

Examine thy *love*, The primitive Christians kissed each other at the Supper, which they called *Osculum pacis*, *A kiss of peace*. They had their feasts of charity, *Jude v. 12. The bread which we eat, is it not the Communion of the body of Christ?* As the *bread* is made of many grains, and the cup of *wine* of many grapes united; so is the body of Christ of many members, united under one head. Eating together was ever a sign of love and friendship. *Joseph* hereby shewed his love to his brethren. The Sons of *Brutus*, and the *Vitellii* when they conspired with *Tarquins* Ambassadors, against the Consul, drank the blood of a man together, to confirm their amity. Even Beasts have been brought to agree, by feeding at the same Rack.

*Plutarch. in
vita Publico*

Now Reader what *love-fire* hast thou for this *love-feast*?

Dost thou love the brethren as brethren, because they are related to God, and because they have the Image of God? Or dost thou love them onely for the natural qualities in them, and their courtesie to thee? this fire I must tell thee is Kitchen fire, which must be fed with such course fuel; the former onely is the fire which is taken from Gods Altar? Dost thou love Christ in a Cottage as

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well as in a Court ? Dost thou love a poor as well as a rich Christian ? Dost thou love grace in rags, as much as grace in robes ? Is it their honour or their holiness which thou dost admire ?

As thy duty is to examine thy self concerning thy graces, so also concerning thy *corruptions*. Before a Sacrament there should be a through search for all thy sins. The Jews before their pass-over searched all over their houses for *leaven*, nay they searched every corner and Mouse-hole with a wax Candle (as some write.) There is a threefold *leaven*; First, a *leaven of Hypocrisie*, Beware of the *leaven of the Pharises, which is Hypocrisie*, Luk. 12. 1. Secondly, a *leaven of Heresie*, a little *leaven*, *leaveneth the whole lump*, Gal. 5. 9. Thirdly, a *leaven of Enormity or scandal*, *purge out the old leaven*, 1 Cor. 5. 7. Thy care must be to make a diligent enquiry for all this *leaven*. The iniquities of wicked men will find *them out*, but good men will finde out their iniquities. *I know mine iniquities*, saith David, Psa. 51. When evil humours lie hid in the body, they hinder the strength it might get by food. When sins lye undiscovered in the soul, they will hinder its digesting spiritual meat and drink.

At a *Sessions* there are some indictments read, and (it may be) some execution done; but at an *Affize* there are many Malefactours arraigned, and many executed, the Goal is then cleared of those vermine; A Christian should keep a petty *Sessions* in his heart every day, do what he can for the conviction and condemnation of his sins; but before

before a Sacrament, he must keep an *Affize*, there must be a general *Goal-delivery*; all his sins must be sought after, indicted and executed; the room of his heart must be cleared of those vipers. Particularly examine thy self of thy sins since the last Sacrament; how forgetful thou hast been of the Oath of the Lord, which thou didst then enter into; be not slight or formal in searching after thy sins, like some officers, that willingly over-look the Theeves they search for; but be as diligent to find them out, as thou wouldst be to find out the Murderers of thy father or best friend.

But be sure thou compare thy heart and life with the Law of God. Oh how many spots will that glass discover. When the woman hath swept her house and gathered the dust up altogether, she thinks there is none left, but when the Sun doth but shine in through some broken Pane of Glass, she seeth the whole House swarm with innumerable Motes of dust, floating too and fro in the Air. The light of Gods law will make innumerable sins visible to thee, which without it will lie hid.

2. There is requisite as a serious examination of thy self, so also sincere humiliation for thy sins. The cleanly Dame is careful always to keep her Peuter and Brass clean, but against a *good time*, she is very curious to have her Vessels not onely clean but bright, and for this end she will not onely wash them but take much pains in scouring them; Christian, Now is the good time before which thou shouldst scour the vessel of thy heart, that no dirt (if possible) may stick to it.

This true humiliation consisteth partly in mourning for sin, partly in turning from sin.

1. *In mourning for sin.* The *Pharisees* would not eat their common bread with *unwashed hands*, least they should transgress the traditions of their Elders. Friend, if thou shouldst eat this sacred bread with an *unwashed heart*, thou wilt horribly transgress the Commandment of thy God. The Jews did eat the Passover with *bitter hearbs*, and truly we *Gentiles* must eat a *broken body* with *broken bones*. The more bitter sin is to thee before, the more sweet thy Saviour will be to thee at the Sacrament; *Blessed are they that mourn, for they shall be comforted*, Mat. 5. 3. A wet seed time will bring a Sunshiny and plentiful Harvest. One of the Fathers observeth that *David* the greatest mourner in *Israel*, was the sweetest singer in *Israel*. Beanes thrive best if steeped in water before they be sown, and truly so will thy soul if steeped in godly sorrow before thou goest to the Sacrament. *Give strong drink to him that is ready to perish, and wine to these that are of heavy hearts.* Prov. 31. 6. When thy heart is heavy under the sense of thine unholiness, and thou art ready to perish under the weight of thy wickedness, then Jesus Christ will give thee that wine, that blood which will refresh and make thine heart glad.

Those Trees shoot highest in *Summer*, that shoot lowest into the earth in *Winter*; No Christian usually riseth so high in consolation, as he that is cast down lowest in Evangelical humiliation. There are two in the New Testament famous for their

their *contrition*, and they are famous for Gods respect and *affection* to them. *Mary* was a great *mourner*, We seldom have a view of her in Scripture without dew on her face, and tears in her eyes, *Luk.* 7. 38, 39. *Luk.* 23. 27, 28. *Joh.* 19. 25. and 20. 11, 15. But she had the special honour and favour of seeing the best sight which ever mortal eyes beheld before all others; even the blessed Redeemer in the first step of his exaltation. Now when *Jesus* was risen early the first day of the week, he appeared first to *Mary Magdalen* out of whom he had cast seven Devils, *Mark* 16. 9. *Mary* had sinned greatly, and sorrowed greatly, and was upon it greatly respected by God. *Peter* wept bitterly; A look from love broke his heart in peices; but Christ took special care to bind up this broken heart, to pour Oyl into his wounded conscience, and therefore when a messenger is dispatched from Heaven to acquaint the World with the joyful news of the Saviours resurrection, no name is particularly mentioned in his commission but *Peters*. God gives him an expresse command, that whosoever should remain ignorant of those happy tidings, he should be sure that *Peter* have notice of it. Go your way (saith the Angel) Tell his Disciples and *Peter*, that he goeth before you into Galilee, there ye shall see him. When a King hath some extraordinary good news, and sendeth a Courtier to acquaint his intimate friends with it, but chargeth him, Tell them all of it, but be sure such an Earl have notice of it; whoever you forget, remember him; All will conclude this is the favourite; *Peter* thought

thought that because he had forsworn Christ, therefore Christ might justly forget him; but Christ took such care that if but one in the World besides those two Women at the Sepulchre, had notice of his Resurrection, penitent *Peter* should be the man. O the Rhetorique, the power of an unfeigned tear! Repentance hath more prevalency with the blessed God, then all the robes, riches, crowns and Diadems of the greatest Potentates in the World.

O Reader, if thou would have heavenly musick at the feast, mind this holy mourning; when *Josephs* brethren were sensible of their sin in selling him, then and not till then he made them a feast. Jesus Christ made the best wine that ever was, of water. The Bee (*Naturalists* tell us) gather the best hony of the bitterest hearb; God hath solid joy for the broken bones, the contrite spirit; cast up the accounts betwixt God and thy soul, see how infinitely thou art indebted to his Majesty, *Abhor thy self*, with *Job*, *Bemoan thy self*, with *Ephraim*, and judge thy self (as *Paul* enjoyneth his *Corinthians*, in relation to this ordinance) as ever thou wouldst have God at the Sacrament to seal thee a general acquittance.

Sacrament-days are sealing days; God doth then seal his love and stamp his Image more fairly on the soul; now if thy heart be melted into godly sorrow, and made thereby like soft wax, thou wilt be fit for this seal and stamp. The Hart in grasing kills and eates a Serpent whith so inflames her, that she can have no rest till she drink of the water brooks. Repentance will make thee feel the scorching nature

of that Serpent, *sin*, and thereby long for and relish the water of life.

2. There must be a *turning from sin*. Thou canst never communicate *with true comfort*, if thou dost not communicate with a *clear conscience*. The *Mahometans* before they enter into their Temples, wash their feet, and when they are entering in put off their Shoes. As thy duty is to wash thy soul in godly sorrow, so also to put off thy sinful affections, before thou entrest into Gods house to partake of this Ordinance. If God takes it ill when men take his Name into their mouthes, *who hate to be reformed*, how ill will he take it, if such take the *body and blood* of his Son into their mouthes! Christs body was not to see corruption, neither will it mingle with corruption. He lay in a new womb, in a new tomb, and he will lye in a new heart. When sin is cast out, then Jesus Christ will enter into thy soul. *Draw nigh to God, and he will draw nigh to you*. But mark how they must prepare themselves, who would approach the Lord, *Cleanse your hearts ye sinners, and purifie your hands ye double minded*. Ja. 4. 8, 9.

The Jews before the Passover cleansed all their Vessels, which they feared might have Leaven sticking to them, burnt all the Leaven they could find, and cursed all in their houses whether found or not found; as their Antiquaries informe us. Truly when thou goest to the Supper, it concerneth thee to cleanse thy soul of the leaven of sin; by an high indignation at it, and hearty resolution against it. *Purge out therefore the old leaven, that ye may be a new lump; for Christ our Passover is sacrificed for*

*Purch. Pilgrim.
vol. 2. p. 1477.*

for us. Therefore let us keep the feast not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, 1 Cor. 5. 7, 8. Reader, It would be a trampling under foot the blood of Christ, and counting it as an unholy thing, if thou shouldst go to the Table of the Lord with love to any lust; For the Lords sake, and for thy souls sake, take heed of padding in the blood of Christ as if it were Kennel water. Alas, thou dost little less if thou partakest of the Sacrament without anger and indignation against every sin. True repentance implyeth an *aversion* from sin. *If they shall humble themselves, and turn from their evil ways,* 2 Chron. 7. 14. The burnt Child will dread the fire. The man that hath smarted for surety-ship, will by no means be perswaded to come again into bonds; Urge him to it never so much, he will tell you he hath paid dear for it, and therefore you must excuse him; he is resolved, nay hath vowed against it, and though he be never so much intreated, is still inexorable. The Christian who hath truly repented, is so sensible of the weight of sin and wrath of God, that he is resolved never more to meddle with those burning coals; Alas they are too heavy for him: *David* that had repented of his sin, would not drink of that water which had but been the occasion of hazarding mens lives, though before he could drink the blood of *Uriah*. Penitent *Peter* though before he was so full of self confidence, that he preferred himself before the other Apostles; *Though all deny thee, yet will not I*; yet afterwards, though occasion were offered

offered him of commending himself, forbears it; Peter, lovest thou me more then these? Lord thou knowest I love thee. He saith, not more then these. O Reader, It was Esaus expression, *The days of mourning for my father are coming, and then I will slay my brother Jacob*; so say thou, *The days of mourning for the death of my dear Saviour, and everlasting father are come, and now I will slay my most beloved lusts; now will I be revenged of them for their endeavour to rob me of my spiritual birth-right, to wrong me of my eternal blessing.*

This repentance exercised before the Sacrament, would prepare thy stomach for the Feast, it would cleanse it, and cause it to savour the dainties there; It would make thee hungry, *and hunger is the best sauce.* Artaxerxes flying for his life, fed on barley bread, and a few dried figs, and said, *It was the best meal that ever he made.*

When thou hast thus prepared thy stomach for this heavenly Banquet, take heed of relying upon thy pains, and preparation, either for a right performance of the duty, or for thine acceptance in the Ordinance. Many a poor creature I am perswaded goeth with much humiliation for sin, and cometh away without any consolation, because they made a Saviour of their sorrow. Praise thy Physitian, if he have made thee sensible of thy sickness, but do not provoke him by making thy pain to be the plaister for thy cure. Alas, thy preparation it self needeth much pardon; if God should deal strictly with thee, thy prayers would be found dung, thy sighs unsavory breath, thy very

tears puddle water. Reflect on them thy self, and compare them with the Law of God, and thou wilt find cause to pray over thy prayers, to weep over thy tears, to be ashamed of thy shame, and to abhor thy self for thy self abhorrency.

Judg 16.20.

Do not think with thy self, I have examined my heart faithfully, and find that I do not come short of the grace of God; I have acknowledged mine iniquities, and been sorrowful for my sins, and therefore I cannot miscarry at this Sacrament. Such a *trusting* of thy self, would be a tempting of thy Saviour, and would certainly hinder the success of the Sacrament: It would be to thee, as the cutting off *Sampsons* locks was to him: *He thought to have gone forth as at other times, and shake himself: And he wist not that the Lord was departed from him.* Thou mayest think after such self-confidence, to go to the Lords Supper as at other times; but alas, what wilt thou do? for the Lord will depart from thee; and then what sport will Satan and sin, those uncircumcised ones make with thee?

2 Chron. 20.6

Reader, let me perswade thee when thou hast been diligent in the trial of thy spiritual estate, and hast with many tears bewailed the pollution of thy nature, and transgressions of thy life, to cast thy self wholly upon Jesus Christ for assistance in the duty. As *Jehosaphat* when he had 50000. men ready Armed for the battel, cryed out, *O Lord our God, we have no might against this great company, neither know we what to do, but our eyes are unto thee.* So after thou hast made the greatest preparation possible, as beleiving the weight and

and worth of the supper, the purity and Majesty of the Master of the Feast, do thou look up to Christ and say, *Lord, I have no ability, no might for this great supper, for a right performance of this great ordinance, neither know I what to do, but my eyes are unto thee.* When *Asa* had an Army of two hundred and fourscore thousand men of valour to fight with the *Ethiophians*, he prayeth and trusteth to God, as if he had not one man. *Lord, it is nothing for thee to help, whether with many, or with them that have no power. Help us O Lord God, for we rest on thee, and in thy name we go against this great multitude.* So do thou say, *Lord, I have no power for this holy Supper; help me O Lord my God, for I rest on thee, and in thy name I go to this great and weighty Ordinance.* Truly couldst thou after all the provision thou hast made, disclaim it wholly in regard of dependance, and cast thy self on Christ for assistance, I durst be the Prophet to foretel a good day. The gaudy flower which standeth upon its own stalk, doth quickly wither, when the plain Ivy that depends upon the house and leans on it, is fresh and green all the year; He that trusteth to his own legs in this duty, is as sure to fall as if he were down already; the weak child walketh safest that all the way holdeth by, and hangeth upon its parent.

2 Chron. 8,
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If thou wert now going to receive, be advised to write after *David's* Copy. He looked up to God, both for assistance and acceptance; *I will go in the strength of the Lord, I will make mention of thy righteousness, yea of thine onely,* Psa. 71. 16. Let
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thy practice be sutable to his, when thou goest out of thy house ; And let thy prayer be the same with the Spouses when thou art entring into Gods house ; O then look up to heaven and cry mightily, *Awake thou Northwind, and come O South, blow upon my Garden, that the Spices thereof may flow out. Let my beloved come into his Garden, and eat his pleasant fruits, Cant. 4. ult.*

CHAP. XIX.

How a Christian may exercise himself to godliness at the Table.

Secondly,

I Come to the second particular about the Lords Supper, and that is thy *behaviour at the Table*, or in the time of receiving. In reference to which I would advise thee, 1. To mind the sutable subjects which are to be considered at it. 2. To observe the special graces which are to be exercised in it. There are three principal *subjects of meditation* when thou approachest the Table, in order to the three graces which must then be acted. The Subjects of meditation are *Christs passion*, his *affecti-on*, and thy own *corruptions*. The three graces are *Faith, Love, and godly sorrow*. Christs death is sure footing for Faith. Paul never desired better, 1 Cor. 2. 2. it is not onely an *elect and precious*, but a *tried stone and a sure foundation on which whosoever beleiveth shall never be confounded*. Isa. 28. 16. Faith picks excellent food from this heavenly car-kass. The *love of Christ displayed in his death*, causeth

causeth and calleth forth the *love of a Christian*. Faith bringeth the soul (that is like a dead coal) near to the live coals of Gods burning love, in giving his onely Son, and Christs burning love in giving himself, and by these it is turned into fire, all in a *flame of love*; as the Eccho answereth the voice, it returneth the love it receiveth. Our own sins meditated on, stir up the third grace, which is *godly sorrow*. Though indeed this liquor will run from any of the three Vessels, if they be but peirced. When Christ hung upon the Cross under the weight of Gods wrath, *water* came out of his sides as well as *blood*. Who can think of his sufferings without sorrow? and of his blood without tears? His love in its heat, may well thaw the most frozen spirit; but sin the cause of his sufferings will like a knife cut and prick to the heart indeed; but

First, I begin with the *subjects of meditation*, and among them in the first place with the *passion of Christ*.

First, Meditate now on the *suffering of thy Saviour*; the wound of Christ out of which came precious balsom to heal all thy sinful sores; ought never to be forgotten; but the remembrance of them is never so seasonable as at a Sacrament. One end of the institution of this Ordinance, was the commemoration of Christs death; *As oft as ye eat this bread, and drink this cup, ye shew forth the Lords death till he come*, I Cor. II. 26, 27. The Sacrament is a lively crucifix, wherein Jesus Christ is evidently set forth, crucified before thine eyes.

eyes. When thou seest the *bread* and *wine* consecrated and set apart, consider how God the Father did from eternity *set a part his onely Son* for his bloody passion, and thy blessed redemption. Consider he was a Lamb slain before the foundation of the World. When thou seest the bread and wine upon the Table, consider that as the Corn was ground in the Mill, to make that bread, and the grapes squeezed to make that wine, so thy Saviour was beaten in the Mill, and Wine-press of his Fathers wrath, before he could be *meat indeed*, and *drink indeed*, to nourish thee unto life everlasting. When thou seest the bread broken in peices, think how the body of Christ was broken for thine iniquities. *It pleased the Lord to bruise him* (as Spice is beaten small in a mortar with a Pessel, so the word signifieth, *Isa. 53. 10.*) Well might he cry out, *I am feeble and sore broken, I have roared by reason of the disquietness of my heart*, *Psa. 38. 8.* When thou seest the Wine poured out, meditate on his precious blood, *which was shed for many, for the remission of sins.* O consider his wounds and his words, *I am poured out like water, and all my bones are out of joynt, my heart is like Wax, it is melted in the midst of my bowels*, *Psa. 22. 14.* Consider the doleful tragedy which he acted from first to last; Meditate on his *incarnation*. For the *Son of God* to become the *Son of man*; for him that lived from all eternity to be born in time; for him that thundereth in the clouds, to cry in the Cradle; for him that created all things, to become a creature, is a greater suffering, then if all the men and An-

gels in this and the other World were crowded into an atome, or turned into nothing. This was the first and greatest step of his humiliation. Consider the *manner* of his birth; he was born, not of some great Princes, but of mean and indigent Parents; not in a Royal Palace, but in a place where Beggars and Beasts are entertained, a *Stable*; he was no sooner born, but sought after to be butchered. He fled for his life in his very swadling clouts, and was an early *Martyr* indeed. When he grew up, though he was of ability to have sway'd the Scepter of all the Empires in the World, to have instructed the greatest Potentates and Counsellours in the mysteries of wisdom and knowledge; though to him *Adam* and *Solomon*, yea and Angels themselves were fools; yet he lived privately with his supposed Father many years, and suffered his deity to be hid as light in a Dark Lanthorn neer thirty years, save that once it darted a little out, when at twelve years of age he disputed, which confuted the great Rabbies of the Jews, *Luk. 2. 46.*

When he entred upon his publique Ministry, he is no sooner ascended the Stage, but all the Devils in Hell appear against him, and he is forced to fight hand to hand with them for forty days together, and when they left him, they did not take their leave, but departed *onely for a season*, *Luk. 4. 13.* His whole life was a living death. How poor was he, when he was fain to work a miracle to pay his Tax! *The Foxes had holes, and the Birds of the Air had Nests, but the Son of man had not where to lay his head, though he were heir of all things,* *Mat.*

Mat. 8. 20. What did he suffer in his name, when the worst words in the mouths of the Jews were thought not bad enough for him? He is called the *Carpenters Son*, a *Glutton*, a *Drunkard*, a *Blasphemer*, a *friend of Publicans and sinners*, a *Samaritan*, a *Devil*, nay the *Prince of Devils*. What hunger, and thirst, and weariness did he undergo? He that feeds others with his own flesh, had many an hungry belly. He that gave others that water of which whosoever drinketh shall thirst no more, had his own veins sucking and paining him for thirst. He that is himself the onely Ark for the weary Dove to flie too for rest, did himself take many a wearisom step, and travail many a tiresome journey. Well might the Prophet call him, *a man of sorrows*, and *acquainted with greifs*, though he had suffered no more then what is already written, but all this was but the *beginning of his sorrows*. The dregs of the cup were at the bottom. Doubtless many an aking heart had he (as a Woman with Child) beforehand when he thought of the bitter pangs, sharp throws, and hard labour, which he was to suffer at the close of his life. O Friend, *Remember this Son of David and all his troubles*; but to come to his end which is specially represented in this Ordinance; I will take him in the *Garden*, where he felt more then I can write or think. Consider his body there, it was all over in a *goar blood*; Ah what suffered he when he did *sweat clods of blood*. To sweat blood is against nature, much more in a *cold season*, most of all when he was full of fear and terrour, then the blood

blood retreats to the heart to guard it, and to be guarded by it.

But behold, Reader, thy Saviour for thy sake, and under the weight of thy sins, did sweat *blood* in a *cold night*, when he was *exceedingly afraid*: Ah, who would not love such a Saviour; and who would not loath sin! But the sufferings of his *body* were nothing, to the sufferings of his *soul*; these were the *soul* of his sufferings. Observe his expression, *My soul is exceeding sorrowful: My soul is sorrowful unto death. Unto death*; not onely *Extensively*, seventeen or eighteen hours, till death ended his life; but chiefly *Intensively*, such sorrow as the pangs of death bring, surely far greater. Again, *Father, if it be possible, let this cup pass from me*: Wise and valiant men do not complain of nothing. Ah, how bitter was that cup which Valour and Resolution it self seemed unwilling to drink! The two most tormenting passions which are, *Fear* and *Grief*, did now seize upon him in the highest degree: *He began to be sorrowful, and very heavy*, saith *Matthem, Chap. 26. vers. 37. He began to be sore amazed, and very heavy*, saith *Mark, Chap. 14. vers.*

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Reader, follow him farther; One *Disciple* selleth him at the price of a *Slave*; another *Disciple* *forsweareth* him; all of them forsake him, and fly; the greedy *Wolves* lay hold on this innocent *Lamb*; the bloody *Jews* apprehend him, binde his hands like a *Thief*, and hale him away to the *High-Priest*; then they hire persons to belye Truth it self: But when their testimony was insufficient, upon his

own most holy confession, a sentence of condemnation is past upon him. Consider now how the servants smite his blessed cheeks with their fists, and spit on that beautiful face with their mouths, *which Angels counted their honor to behold*; the Masters flout him with their scornful carriage, and mock him with their petulant language: He must be the *sink* into which they fling all their *filth*. Afterwards they carry him to *Pilate*; he sendeth him to *Herod*; *Herod* with some scorns and scoffs sendeth him back: Thus is he, like a foot-bal, spurned up and down between those inhumane wretches: *Pilate* tears his flesh with *wounds* and *nails*, and presenteth him to the people with a *crown of Thorns* on his head, to move pity; the people thirsting after his blood, can by no words be perswaded, by no means be prevailed with, to let this innocent Dove escape. Though he be put in competition with a Murtherer, yet the Murtherer is preferred before him; and as the worst of the two, he is at last condemned as a seditious person, and a Traytor against *Cæsars* Crown and Dignity, to be crucified without the gate, lest the City should be polluted with his blood. Now, Reader, come along like the beloved Disciple, and behold thy Saviour bearing his own Cross, and going to the place of execution, to dye the death of a Slave; for no Freeman was ever crucified; therefore *Julian* in derision called him, *The staked God*. He is no sooner come to the dismal place of dead mens skulls, but they tear off his cloathes (and some think skin and all) glued to his back with their
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their bloody scourgings. Now they stretch his body, as cloth with tenters, and rack it so that his bones start out of his skin: (*I may tell all my bones*, Psal. 22. 17.) in nailing his two hands to the two horns, and his feet (those parts so full of nerves and sinews, and so the most sensible of any parts of the body) to the stump of the Cross: (*They digged my hands and my feet*;) and hang him up between two Thieves, as the most notorious Malefactor of the three: *He was numbred among the Transgressors*. His bloody, watching, fasting, scorched, wracked body, is oppressed with exquisite pain, and his anguish so vehement, that he cryeth out, *I thirst*; to quench which, they give him vinegar and gall, and spice it with a scoff to make it relish the better; *Let us see whether Elias will come and save him*. But Oh! who can imagine what he suffered in his soul, when he hung under the weight of mens revenge, Devils rage, the Laws curse, and the Lords wrath! Men revile him, wagging their heads, and saying, *Thou that destroyest the Temple, and buildest it in three days, save thy self*: He saved others, himself he cannot save: To him that was afflicted, pity should have been shewn; but they added affliction to the afflicted, and forsook the fear of the Almighty. All the Devils in Hell were now putting forth their utmost power and policy (*for this was their hour, and the power of darknes*) to encrease his sufferings, that if possible, they might provoke him to sin, thereby to have separated his Humane nature from his Divine, that it might have perished eternally, and all mankind with it; but the sting of his death is yet

behind. The head of that arrow which pierced his heart indeed, was the frown of his Father: That his *Kinsmen*, the Jews, whom he came to sanctifie and redeem; (for he was *the glory of his people Israel*) should deliver him up to be crucified, was not a small aggravation of his misery: That his *Apostles* that had been eye-witnesses of his miracles, and ear-witnesses of his Oracles (to whom he had spoken so pathetically, *Will ye also forsake me?* and who had told him so resolutely, *We will go with thee into prison, and to death*, Luke 22.33. Mat. 26.35.) should now in his greatest extremity turn their backs upon him, added some more gall to his bitter cup: That his *Mother* should stand by the Cross *weeping*, and have her soul pierced through with the sword of his sufferings, was far from being an allay to his sorrows; but that his *Father*, of whom he had often boasted, *It is my Father that honoreth me*, *My Father loveth me*, *I and my Father are one*, should now in his low estate, in his day of adversity, in his critical hour, not onely not help him, and leave him alone, as an harmless Dove, amongst so many ravenous Vultures, to contest with all the fury of Earth and Hell; but also pour out the Vials of his own Wrath upon him, and (though the Union was not dissolved, yet) suffer the beams, the influences to be restrained, that he might fully bear the curse of the Law, and feel the weight of sin; this was the *hottest fire* in which the Paschal Lamb was roasted; this caused that Heart-breaking, Soul-cutting, Heaven-piercing expression, *My God, My God, why hast thou forsaken me!* O how! how justly might

might he have cryed out with *Job*. *Have pity upon me my friend, have pity upon me, for the hand (not onely of my Enemies and my friends, of multitudes of men, and of Legions of Divels, but the hand) of God hath touched me.* How truly might the Husband have taken up his Spouses lamentation. *Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.* Ah who can write or read such a tragedy with dry eyes.

Friend, when thou art at the Sacrament, think of these sufferings, and beleive it, they will make work among thy sins. When thou takest the *cup of wine*, do not forget the *cup of worm-wood*, which thy Saviour drunk for thy sake; *he drank of the Brook in the way*, he drank the cup of his Fathers wrath infinitely imbittered with the curse of the law, that thou mightest drink the *cup of blessing*. At the Table obey his own command, *Do this in remembrance of me.*

Secondly, Meditate on the *affection of Christ*. *We will remember thy love more then wine*, saith the Spouse, when thou seest the wine; think of that love which is better then wine. Beleive it, if ever there were a *love-feast*, this is it. Men testifie their love in bestowing food on their hungry friends, but ah what love was that which gave his blessed body and precious blood to feed his starving enemies. He that considereth what Christ suffered, and for whom, may well think he was little else, but a
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lamp of love; His compassion is infinitely visible in his passion. What love was that which moved him to lay down his life for thee ! Friend, if ever thou hadst hard thoughts of Christ, take a view of him in the former subject of meditation, and consider whether his heart be not set upon sinners, when he shed his heart blood for their souls. The redness of the fire discovers its heat. O how did the redness of this *Rose of Sharon*, the blood which issued from his head, and back, and hands, and feet, and heart, and whole body, speak his burning, his fiery love ! Well might the Apostle *John* joyn and pair those Turtle-Doves ; *Who hath loved us and washed us in his blood*, Rev. 1. 5. In every drop of his blood there is an *Ocean* of love. Well might the Apostle *Paul* produce this as an undeniable testimony of the truth of his love, *Who loved me, and gave himself for me*, Gal. 2. 20. His bleeding passion was such a full demonstration of his dearest affection, as the whole World never saw the like before, nor ever shall again. In it his love was dissected and ript up ; you may tell all its bones. *Judas* gave him to the Jews, out of love to money ; The Jews gave him to *Pilate* to be condemned, out of love to envy ; *Pilate* gives him to the Souldiers to be Crucified, out of love to self interest ; but Christ gave himself out of pure love to save souls. The great and glorious God doth things that are singularly *eminent* for the manifestation of his *attributes*. When he would evidence his *power*, he produceth with a word the whole creation out of the barren Womb of nothing ; He did
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but will it, and the whole world presently started into a being. By this he often proves his deity, *Isa.* 45. 12. *Isa.* 43. 11. As shadows represent the figure of those bodies from whence they are derived, so do the creatures manifest the power of their Maker.

When he would manifest his *Justice*, he layeth the dark vault of Hell, and layeth in, and storeth it with fire, and brimstone, and chains, and blackness of darkness, and gnawing wormes, and pure wrath, and Devils, and all the instruments of eternal death, *Rom.* 9. 22. When he would make known his *wisdom*, he findeth out a fit Mediatour, and thereby reconcileth those attributes which before were at ods, his *justice* and his *mercy*. When man was fallen, *justice* pleaded for his deserved damnation, according to the threatnings of the law; *mercy* pleadeth for his gracious salvation, he being deluded by the Devil. Now it would have non-plust the heads of all the men and Angels in the World, had they been united in a consultation, to have found out a way to satisfy both the demands of justice, and the intreaties of mercy; but God did it; he causeth *mercy* and *justice* to meet together, *pity* and *righteousness* to kiss each other; therefore the Mediatour is called *the Wisdom of God*, *I Cor.* 1. 14. and the finding out this way is called *the manifold wisdom of God*, or the *embroidered Wisdom of God*, *Eph.* 3. 10. Its an allusion to a curious peice of Needle-work, wherein there are various expressions of Art. So in this way of mans recovery, there are various
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and curious expressions of divine wisdom. But when God would proclaim his *love*, that attribute which like Oyl swimmeth at the top of them all, which is most in favour, which he delighteth so exceedingly in, what will he do? Why, he layeth down his life, *greater love then this hath no man, then that a man lay down his life for his friends.* Joh. 15. 13. *Jacob* shewed his love to *Rachel* by enduring the heat of the day, and the cold of the night for her. But *Jesus* shewed his love to his beautiful Spouse, by undergoing the cursed, painful, and shameful death of the Cross for her. O what love was that? It is storied of the *Pelican*, that when her young ones are stung with some poisonous Serpent, she beats her breast with her beak, till the warm blood gusheth out, which they suck and recover. We were all stung mortally by the Old Serpent the Devil, but behold the love of this heavenly *Pelican*, he lets out his heart blood to recover us. In his birth and life he manifested his love, the midst of that Chariot in which he drew his Spouse before, *was paved with love*; but his death wrot his love in the greatest Print, in the largest Character, though all in red letters, for his whole body was the book, his precious blood was the ink, the nails were the pens, the contents of it from the beginning to the end are *Love, Love*. There is nothing else to be read, but *Love, Love* in this was manifest the *Love of God* (saith the Apostle, 1 *John* 4. 9.) His love before was glorious, yet hid as the Sun under a cloud, but at his death it did shine forth in its Meridian Splendor, in its

its noon-day brightness, with such hot beams and refreshing rays, that every one must needs take notice of it. The *Jews* say of *Esdra*s, that if the Lamp of *Love* were quite extinct, it might be lighted again at his brain: How true is this of *Christ*? If *Love* were quite lost amongst all the *Creatures*, all might be found in *Jesus Christ*: His name is *love*, his nature is *love*, all his expressions were *love*, all his actions were *love*, he brought *love*, he bought *love*, he preached *love*, his lips dropt *love*; he practised *love*, he lived in *love*, he was sick of *love*, nay he dyed for *love*; 'twas *love* that took upon him our natures, 'twas *love* that walked in our flesh, 'twas *love* that went up and down doing good, 'twas *love* that took our infirmities; 'twas *love* that gave sight to the blinde, speech to the dumb, ears to the deaf, life to the dead; 'twas *love* that was hungry, and thirsty, and weary; 'twas *love* that was in a bloody agony; 'twas *love* that was sorrowful unto his own death, and my life; 'twas *love* that was betrayed, apprehended, derided, scourged, condemned, and crucified; 'twas *love* that had his head pierced with thorns, his back with cords, his hands and feet with nails, and his side with a spear; 'twas *love* that cried out, *Weep not for me, weep for yourselves: Father, forgive them, they know not what they do: Love* left a glorious Crown, and *love* climbed a shameful Cross: O dearest Saviour, whither did thy *love* carry thee!

Reader, I could lose my self in this pleasant Maze of *Christs love*: Methinks thy heart should

be ravished with the sense of this *love*. The truth is, it is a bottomless love, none can sound it; the Apostle might well call it, *A known unknown love*, Ephes. 3.19. It is well thou canst finde it, but I am sure thou canst not fadom it. One Disciple may shew his love to another, by giving a cup of cold water; but the Master shewed his love to his Disciples, by broaching his heart to give them a cup of warm blood. The Sacraments, as *Calvin* observeth, did flow out of the sides of Christ: When the Souldier pierced his side, there came out *Water* (for *Baptism*) and *Blood* for the Supper.

Reader, when thou beholdest the broken bread, and remembrest the bruised body of Christ, do not forget his *love*, which is the best sauce to thy meat. I must tell thee, though there be never so many dishes at the Table, this *love* is the *Banquet*. Consider his willingness to be wounded for thee, because his heart was so deeply wounded with *love* to thee. Thou hast heard of such indignities and injuries offered to him, as the Sun himself was ashamed to behold, and hid himself from them; yet Christ was ready for them, and willing to them: The Lamb of God did not struggle, when he was led to the slaughter, but did bear his own Cross: He was his own *Priest*, as well as his own *Sacrifice* and *Altar*. His death was *violent*, in regard of others; but *voluntary*, in regard of himself: He cryed to his Father, *Lo, I come to do thy will, O God*, Heb. 10.4. When his sinless nature had a reluctancy against it (though when he was in a bloody sweat)

sweat) he soon corrects it with, *Not my will, but thy will be done.* He went to the place which *Judas* knew, *John* 18.2. He struck them (that came to apprehend him) down, to shew that he could, if he had pleased, have struck them dead. Rather then they shall want proof for his condemnation, he will confess himself guilty of the charge: He might (if he had listd) have commissioned twelve Legions of Angels for his Life-guard, but he forbore it: *He laid down his life, he gave himself: He gave up the Ghost: He had a Baptism to be baptized with, and he longed to have it accomplished.* But Friend, what thinkest thou was the lump of sugar which did so sweeten this cup (notwithstanding all its bitter ingredients) to make it go down so glib and pleasant? truly nothing but *love*. Love to *Dinah* made *Sechem* willing to be circumcised; love to Christians, made Christ willing to bleed, and be buffeted, and crucified. The Mother can toil and moil all day with her childe, and count it a pleasure (when another had rather go to plough all day;) but what's the reason? nothing but her love. Jesus Christ delighted in the work of mans Redemption; *I delight to do thy will, O God*, which would have broke the backs of the very Angels; and why? because of his love.

It is observed, the *myrrhe* which is let out by the incision of the tree, is precious; but that which floweth of its own accord, is most choice and precious. Christs veins were indeed opened by others incision, when *Pilat* scourged his back, and the nails his hands and feet; but one drop of this blood

is more worth then millions of World ; for even at these times he bled voluntarily , as well as in the Garden, when the myrrhe of his blood dropt of its own accord : O, of vvhhat infinite value is his blood ! O, how much did he love his, vvhhen the very oyl vvhich consecrated him to those unknowvn sorrowvs, vvas the oyl of gladness to him ! Remember this love more then vvine :

Thirdly, Meditate on *thy corruptions* : As his love vvas the invvard moving cause ; so thy sins vvere the outvvard procuring cause of his sufferings : *He was wounded for thy transgressions, he was bruised for thine iniquities, the chastisement of thy peace was upon him, Isa. 53. 5.* When thou art at the Sacrament, vvhich fitly representeth *Christs sufferings*, consider vvith *thy self*, What vvas that vvhich brought the blessed Saviour into such a bleeding condition ! It vvas my sin, I vvas the *Judas* vvhich betrayed him, the *Jew* vvhich apprehended him, the *Pilate* that condemned him, and the *Gentile* vvhich crucified him : My *sins* vvere the *thorns* vvhich pierced his *head*, the *nails* vvhich pierced his *hands*, and the *spear* vvhich pierced his *heart* : 'Tvas ! that put to death the Lord of life : He dyed for my sins ; *He was made sin for me, who knew no sin* ; his blood, is my balm ; his *Golgotha* , is my *Gilead*. O vvhhat a subject is here for meditation !

He suffered in my stead, he bore my sins in his body on the tree, he took that loathsome purging physick for the diseases of my soul : When he was in the Garden in his bloody agony, groveling on the ground ; there was no Judas, no Pilate, no Jew, no Gentile there,

to cause that unnatural sweat, or to make his soul sorrowful unto death, but my pride, my unbeleif, my hypocrisie, my atheism, my blasphemy, my unthankfulness, my carnal-mindedness, they were there and caused his inward bleeding sorrows, and outward bloody sufferings, (*Ah what an heavy weight was my sin to cause such a bloody sweat in a frosty night!*) My dissimulation was the trayterous kiss; My ambition the thorny crown. My drinking iniquities like water made him drink Gall and Vineger; My want of tears caused him to bleed; My forsaking my Maker, made him to be forsaken of his Father. Because the members of my body were instruments of iniquity, therefore the members of his body were objects of such cruelty; because my soul was so unholy, therefore his soul was so exceeding heavy. O my soul what hast thou done!

We do not say the Executioner kills a man for theft or murder; but his theft or murder, they hang him; so in this case, it was not so much the Jews, or Souldiers (for they were the Executioners) that put Christ to death, as our thefts and murders, and breaches of Gods Law, which were imputed and laid to his charge.

There is a story of a King of France named *Adoveyus*, that when he was converted to Christianity, one day hearing *Remigius* the Bishop reading the Gospel of our Saviours passion, he presently fell into this passionate expression, *O that I had been but there with my French-men, I would have cut all their throats*; little considering that his and others iniquities were Christs greatest and most
cruel

cruel enemies. Reader when thou art at the Table, think of those sins which caused such sufferings. Consider the deepness of that stain, which the blood onely of God could wash out. Ah what a sickness is sin, when nothing less then the blood of the Son of God can heal it!

Secondly, as at the Table some Subjects must be considered, so some *graces must be exercised*; A Sacrament is a special season, a spring time for those trees of Gods own planting, to bud, blossom, and put forth their fruit. Now Reader, if ever, rouse up thy spirit, and stir up the gifts of God which are in thee. Call aloud to thy graces which may possibly be sleeping, as *David. Psa. 57. 8. Awake my glory, awake Psaltery and Harp, I my self will awake early. Awake my graces, can ye not watch with my dearest Saviour one hour? Awake my faith, love, and Repentance, I my self will awake presently.* It is not the Hawk which sitteth hood-winkt on the fist, but the seeing, flying Hawk which doth the service. The Clock which standeth still, is of no use; it is the going, moving Clock which attains its end: Grace acted will now do thee eminent service, and help thee to attain the end of the Sacrament.

First, Act faith; *Dormit fides & dormit Christus, faith Austin; If faith sleepeth, Christ sleepeth.* Call forth first that Commander in chief, and then the private Souldiers, the other graces will all follow. *Faith* must be the eye whereby thou seest Christ, *Zach 12. 10. They shall see him whom they have peirced, and mourn; Faith* is the mouth by which

which thou feedest on Christ, *John* 6. 53. Faith is the feet by which thou goest to Christ, *John* 6. 35. Faith may say to thee as Christ did, *Without me thou canst do nothing*; without me thou canst do nothing for thy own welfare, nothing for Gods honour at this ordinance; It is said of the *Indian Gymnosophists* that they will lye all day upon their backs gazing on the beauty of the natural Sun. Friend, at this Ordinance if at any time of thy life, view the beauty of this true Sun. As *Pilate* when he had scourged him in such a bloody, barbarous manner, brings him forth to the Jews, with, *Behold the man*. So when thou considerest the bread and wine, *Behold the man*; *Behold the broken bruised Saviour*. A man without faith, like the unbelieving lord, seeth the plenty, but doth not eat of it.

There is a threefold act of Faith to be put forth at a Sacrament. First, Faith must look out for Christ. Secondly, Faith must look up to Christ for grace. Thirdly, Faith must take Christ down or receive him and grace.

1. *Faith must look out for Christ*: Consider that Jesus Christ is the very soul of the Sacrament; without him it is but the carcass of an Ordinance. *Christ and the Scripture bring comfort*; *Christ and prayer cause spiritual profit*; *Accedat Christus ad elementum, & fiet Sacramentum*. *Christ and the elements make a Sacrament*. *Christ and the Sacrament make a rare feast*. Therefore be sure thou look out for Christ; Rest not in the bread and wine, but look farther. When thou sittest at the Table, let the

the speech of thine heart be, *Saw ye him whom my soul loveth?* Turn to God and say as they to Philip, *Sir, I would fain see Jesus; Lord I would fain see Jesus Christ.* Let neither word nor prayer nor elements, nor all things content thee without Christ. As Isaac told his Father; *Father, behold here is the wood and the fire, but where is the Lamb for a burnt offering?* So do thou look up to thy Heavenly Father; *Father, behold here is the Preacher, and here is the Scripture, here is the bread and here is the wine, but where is the body and blood of my Saviour?* Lord where is the Lamb for a sacrifice? *Father, Father, Where is the Lamb of God that takes away the sins of the World?* If the Angels that are present at the Sacrament, should speak to thee, give them occasion for the same language, which they gave the Woman at the Sepulchre, *We know whom thou seekest, thou seekest Jesus which was Crucified: come see the place where the Lord lay. Come see the promise, see the elements in which the Lord lyeth,* Mat. 28. 5, 6.

If the Spirit of God seeing thee so eager and earnest for a sight of Christ, should put by the hangings, behind which the Lord Jesus hid himself, (purposely to be sought) and present him to thee with his glorious retinue of graces and comforts, with the precious fruits of his grievous passion, and bespeak thee thus, *Cheer up poor Christian, behold the Lamb of God; Behold King Jesus with the Crown of thorns, wherewith his foes crowned him in the day that he was a man of sorrows, and acquainted with greifs. Behold King Solomon with the*

the crown wherewith his Father crowned him, in the day of his Esponsals, and in the day of the gladness of his heart. O Friend, what would such a sight be worth to thee? I am confident thou wouldst value it above all the silver in the World. Well, be of good comfort, do but look for him, and he will look after thee; Say to him as the Spouse, *Make haste my Beloved, be thou like the Hart and Roe upon the Mountains of Spices: Make no tarrying, O my God;* and doubt not but he will answer thee almost as he doth his Spouse (in a sense of mercy, not of judgement) *Behold I come quickly, and my reward is with me, to give to thee according to thy faith.*

Reader, at *Maries* part, and thou shalt meet with *Maries* portion. When *Mary* went to the Sepulchre, *John* 20.13. she looketh into it, seeth the linnen, but not the Lord, and presently falleth a weeping: O, saith she, *they have taken away my Lord! They have taken away my Lord, and I know not where they have laid him.* Jesus Christ could now no longer absent himself; he heard the voice of her weeping, and gave her a gracious meeting: *Mary*, saith Christ; *Rabboni*, saith *Mary*. Now her heart cleaves to him, and her hands clasp about him; and she hears that golden Message, *Go to my brethren, and tell them, I go to my Father, and your Father:* So when thou comest to the Table, and seest the linnen, and not the Lord Jesus, be not satisfied; O dart up thy complaints to Heaven, Lord, *I came not to see the linnen, I came not for the bread and wine, I came to see Jesus Christ: O Lord! what*

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shall I do? they have taken away my Lord, and I know not where to finde him : Ah Lord, without the Word to me without Christ, but as a conduit without water? and what is the element to me without Christ, but as a cup without wine? O, what wilt thou give me, if I go from thy Table Christless! Thou mightest be confident that Jesus Christ would hear such sighs, and would hasten away to bless and kiss thee.

2. Faith must look up to Christ for grace : Look up to Christ as a Treasury of grace, for the supply of all thy necessities, and put thy hand of faith into this Treasury, and thou shalt take out unsearchable riches. Austin puts the question, how a Christian may put out a long arm to reach Christ in Heaven? and answers, *Crede & tenuisti; Believe, and thou hast taken hold of him.* Christ is a full breast, faith is the mouth which draweth and sucketh the breast, and getteth spiritual nourishment out of it. The blessed Saviour is a precious and deep mine; but faith is the instrument whereby we dig the gold out of it. As the Spanish Ambassador said of his Masters Treasury, in comparison of that Treasury of S. Mark in Venice, *In this, among other things, my Masters Treasury differeth from yours, in that my Masters Treasury (alluding to his Indian Mines) hath no bottom, as I see yours to have:* For thy comfort know, that the riches in Christ are inexhaustible, and his bags are bottomless: He can supply all thy needs, Philip. 4.

13.

When thou art at this Ordinance, look on Christ

Christ as a Fountain running over with the Water of Life; and the Sacrament as a Channel cut out by Christ himself to convey Living Water to thy soul. Thou art *diseased*; go in this Ordinance to Christ as a *Physician* to heal thee. Thou art an *indigent beggar* go to Christs Door, I mean the Sacrament, with an expectation of a *large dole*. Do not sit down in despondency (as the Patriarchs in a scarcity of food;) but since thou hast heard there is corn in *Egypt*, bread enough in thy Fathers house, sufficiency of grace in Jesus Christ, go make haste to this son of *Joseph*, who is Lord of the Countrey, and hath the command of all the store-houses in the Land, and will load thee with more then thou canst desire. Are thy wants many? he hath infinite wealth. Hast thou no Money to buy, no Merits to offer? why, he selleth *without money, and without price*: They that bring Money, have it returned back in their sacks, for he takes none: *Whosoever will, may drink of the Water of Life freely*, Revel. 22. 17.

The Sacrament is as a Conduit, which receiveth water from the River; therefore when thou hast brought the Vessel of thy soul to the Conduit, thy work must be by faith to turn the Cock, and then it will run freely, and fill thy Vessel; be sure that thou minde the promise, *This is my Body: This Cup is the New Testament in my Blood*. Thy faith will be celestial fire to extract the quintessence and spirits of the Promise.

3. Faith must receive Christ, and apply him to thy soul; When thou putteth forth the hand of thy body to take the bread and wine, do thou put forth the hand of faith to receive the body and blood of Christ. This is one principal act of Faith, like Joseph of Arimathea, to take Jesus down from his Cross, and lay him in the new Tomb of thine heart; Like Thomas, put thy finger of faith into his side, and cry out, *My Lord, and my God*; Be not discouraged O penitent soul. Are thy sins many? His mercy is free. Are thy sins weighty? His merits are full. Thou comest for bread, and will thy Saviour give thee a stone? He took notice of thy serious preparation for this Ordinance, and will he frustrate thine expectation at it? Did he ever send hungry soul empty away? The law of man provides for the poor in purse, and will not the Gospel of Christ provide for the poor in spirit? Is not his commission to bind up the broken hearted? and can he be unfaithful? Why shouldst thou mistrust truth it self? Let me say to thee, as the Disciples to the blind man, *Be of good cheer, he calleth for thee*. See how he casteth his eyes upon thee (with a look of love) as once upon Peter. Observe he stretcheth out his Armes wide to embrace thee. He boweth down his head to kiss thee. He cryeth to thee as to Zachens, *I must abide at thy house, in thy heart to day*. O make haste to receive him, and make him a feast by opening the doors of thy soul, that the King of Glory may enter in. Say to Christ, *Lord, though I am unworthy that thou shouldst come under my roof, yet thou*

thou art so gracious as to knock at the door of my heart, and to promise if I open, that thou wilt come in and sup with me, (and then call to him as Laban to Abrahams Steward) Come in thou blessed of the Lord, why standest thou without? I have prepared lodging for thee. Gen. 24.

Truly Reader, shouldst thou having mourned unfeignedly for thy sins, now by unbelief hang off from thy Saviour, thou wouldest much dishonour him, and disadvantage thy self. Christs greater things are for them that beleive: If thou wilt now beleive, thou shalt see the glory of God. I am very confident, if thou hadst been by the Cross (broken heart) when thy Saviour suffered, and shouldst have kneeled down before him, and said, *Dearest Saviour, Why art thou now wrastring with the wrath of Heaven, and rage of Hell?* He would have answered, *To satisfie (poor soul) for thy sins.* Again, *Why dost thou dye such a cursed death?* He would have said, *To take the curse of the law from thy back, that so thou mightest inherit the blessing.* Once more, *Let not my Lord be angry, and I will speak this once; Blessed Redeemer, Why didst thou cry out I thirst, and drink Gall and Vinegar?* Thou mightest have heard such a reply, *To assure thee, Thirsty sinner, that I am sensible of thy thirst, being scorched with that fury which is due to thy sins, and that thou mightest drink of that love which is better then Wine.* But stay O weary, thirsty soul but a while, and by and by thou shalt see this side opened, and blood issuing out to quench thy thirst. O put the mouth of faith to that wound, and what thou

Rom. 3. 24.
 1 Joh. 1. 7,
 Heb. 9. 14.
 Gal. 6. 14.
 Heb. 12. 13.

thou shalt suck thence, shall do thee good for ever. Reader, I have read that the Souldier who peirced Christs side, was blind, and that the blood flying out upon him recovered his sight. Sure I am, that this blood (sprinkled on thy conscience, will purge it from dead works, to serve the living God. O therefore bathe thy soul in this blood; when thou art at the Sacrament, say to God as the Eunuch to Philip; *Here is water, what hindereth but I may be Baptized? Lord, here is blood, here is a fountain, what hindereth but I may wash in it? True Lord, my person is unrighteous, but thy blood is justifying blood. My heart is polluted, but O Christ, thy blood is sanctifying blood. My lusts are many and strong, but thy blood is mortifying blood. My soul is lost, but sweetest Saviour thy blood is saving blood. This Justifying, Sanctifying, Saving blood, I drink, I apply for these ends. O let this blood be upon me and my children for ever.*

Herbert the bag

AWay despair, my gracious Lord doth hear,
 Though Winds and Wave assault my keel,
 He doth preserve it, he doth steer;
 Ev'n when the Boat seems most to reel.
 Storms are the Triumph of his Art,
 Well may he close his eyes, but not his heart.
 Hast thou not heard what my Lord Jesus did?
 Then let me tell thee a strange story;
 The God of power, as he did ride
 In his Majestick robes of glory,
 Resolv'd to light, and so one day,
 He did descend, undressing all the way.

The

The Stars his tire of light, and rings obtain'd,
 The Clouds his bow, the fire his spear,
 The Skie his Azure mantle gain'd,
 And when they ask'd what he would wear,
 He smil'd and said as he did go,
 He had new cloaths a making here below.
 When he was come, as travellers are wont,
 He did repair unto an Inn;
 Both then and after, many a brunt
 He did endure to cancel sin,
 And having giv'n the rest before,
 Here he gave up his life to pay our score.
 But as he was returning, there came one
 Who ran upon him with a Spear;
 He who came hither all alone,
 Bringing no man, nor armes nor fear,
 Receiv'd the blow upon his side,
 And straight he turn'd, and to his Brethren cryd,
 If ye have anything to send or write,
 (I have no bag, but here is room)
 Unto my Fathers hands and sight
 (Beleeve me) it shall safely come;
 That I shall mind what you impart,
 Look you may lay it very near my heart.
 Or if hereafter any of my friends
 Will use me in this kind, the door
 Shall still be open; what he sends
 I will present, and somewhat more,
 Not to his hurt; sighs will convey
 Any thing to me. Heart-despair away.

2. The second Grace to be called forth is *love*: And truly if thou hast acted thy faith in his Passion for, and affection to thy soul, I shall not in the least doubt but th^e *love* to him will play its part. The Creatures (some tell us) follow the *Panther*, being drawn after her by her sweet odours: When Jesus Christ, out of infinite love, offered up himself a Sacrifice for thy sins, surely the sweet savour thereof may draw thy heart after him: *Because of the savour of thy good ointments, therefore the Virgins love thee*, Cant. 1. 4. There is nothing in Christ, but what may well command thy *love*: *He is the fairest of ten thousand: He is altogether lovely*. But his bloody sufferings for thee, and his blessed *love* to thee (one would think) are such Loadstones, that if thou wert as cold and hard as steel, would draw thy soul both to desire him, and to delight in him: Meditate a little more on his *love* to thee. Publicans and sinners love their friends who love them; and wilt thou be worse then Publicans and sinners? Consider seriously, Jesus Christ *loved* thee when thou wast in a loathsome estate, Ezek. 16. when thou wast wallowing in thy blood, when no eye pitied thee, then was his time of love; he passed by thee, and said unto thee, *Live: yea, when thou wast in thy blood, he said unto thee, Live*: And wilt thou not love him?

Ponder the heat of his *love*; possibly the greatness of that fire may warm thy heart, and thou mayest reflect some heat back again; for indeed, *love* is a *Diamond*, which must be written upon
with

with its own dust. He loveth thee as a servant, surely this is a favour; for he hath thousands of glorious Angels, who count it their honor and happiness to serve him: To be made one of his hired servants, was the great priviledge desired by the Prodigal; *Ye call me Lord and Master, and ye say well, for so I am*, John 13. 13. but though this may be somewhat, it is not enough for him. He loveth thee as a friend: *Ye are my friends*, John 15. 15. *I have not called you servants, but friends*. Friends love entirely, witness Jonathan and David: *Jonathan loved David as his own soul*. Friendship is *one soul in two bodies*, saith the Philosopher: This is much; but his love to thee is more then so; he loveth thee as his Brother: *He is not ashamed to call them brethren: I will declare thy name unto my brethren*, Heb. 2. 11. Some Brethren are knit very close in the bond of love. In Queen Elizabeths Reign, in a fight between the Earl of Kildare, and Earl of Ter Owen, two of the Earl of Kildares Brethren were slain, which he took so heavily, that he dyed shortly. Some write, that there is no such love in the World, as between Foster-Brethren in Ireland: This love is great, but his love is greater. He loveth thee as his childe; the stream of love descendeth most swiftly from Parents to their children: *He shall see his Seed*, Isa. 53. 10. How tender is the Mother of her childe: *Can the Mother forget her childe that sucketh her breast?* The Mothers bowels will yern towards her childe; the Mothers breasts will (put her to pain, if not drawn, and thereby) minde her of her childe: But though

Cambr. Brit.

the Mother may prove a Monster, and like the Ostrich, leave her young to be destroyed; yet will I not forget thee, saith the Lord: Thou art engraven upon the palms of my hands, thy walls are ever before me. Isa. 49. 13, 14, 15. Children, have you any meat? If not, lo here is my body. Thou mayst say of Christs love to thee, as David of Jonathans, *Thy love to me is wonderful, it far surpasses the love of women*; for he loveth thee as his Spouse: Men do, or at least should love their wives above all relations; *For this cause shall a man leave Father and Mother, and cleave to his wife*. But who can conceive Christs love to his Spouse? *Thou art all fair my love, thou hast ravished my heart, my Sister, my Spouse: How fair is thy love my Sister, my Spouse!* Cant. 4. 8, 9, 10. The nearest affinity is Spouse, and the nearest consanguinity is Sister; to shew that his affection is like that of the nearest relations. If this be not enough, Reader, he loveth thee as himself, nay above himself; he did, as it were, hate himself out of love to thee. He denied himself, displeased himself, and gave himself to be buffeted, scourged, condemned, wracked, crucified, and to be a sacrifice for thy sins. Well, is it possible for thee to read of this infinite love without love! When wood hath been laid a sunning, it takes fire presently: Hast not thou been so fitted by the warm hot beams of this Sun, that now upon the very thoughts of Christ, thou art all in a flame! Truly it would be as great a miracle for thee to be in such a furnace of love, and not fired with love to him, as for the three Worthies in Daniel to be

in the midst of the fiery furnace and not burnt. Christ loved thee so unspeakably as thou hast read, as a *servant*, as a *friend*, as a *brother*, as a *childe*, as a *wife*, as *himself*, nay *above himself*, & all this when thou wast a *sinner*, without strength, yea his *enemy* (which three-fold gradation the holy Ghost taketh special notice of, *Rom. 5. 6, 8, 10.*) and wilt thou ever give him cause to complain of thee, as *Paul* of his *Corinthians*, *the more I love, the less I am beloved!* Love him dearly, love him entirely, love him above all, love him more then all; say with the Spouse, *Stay me with flagons, comfort me with apples, for I am sick of love;* and with holy *Brandford*, sprinkle thy trencher, thy food with tears, that thou canst love so loving and so lovely a Saviour no more.

3. When thou art at the Table, *Exercise repentance*; what sorrow for, and anger against thy sins should the sight of a crucified Saviour cause? Some tell us that if the murderer be brought near and touch the body slain by him, it bleeds afresh. O when thou (who art indeed the murderer of the Son of God) dost touch and taste his body and blood, shouldst not thou fall a bleeding, a weeping afresh; Behold his broken, bleeding body with an eye of faith, and thine eye cannot but affect thine heart with grief: I am confident thou canst not see it with dry eyes. Was his soul exceeding sorrowful, heavy even unto death for thy sake, and is not thine, friend for thy sins? Did he drop so much blood, and canst thou drop never a tear? the very rocks were rent at his sufferings, and is thy heart harder then those stones? Is it possible for the head to be so

pained and peirced, and the members not be affected with it? surely, *Deep calleth unto Deep.* Deep sufferings in Christ, for deep sorrow in thee, O Christian. If his body were broken to let his blood out, thy soul may well be broken to let it in. *They shall see him whom they have peirced, and mourn for him as one that mourneth for his onely Son.* Zach. 10. 12.

His love may make (as *Dauids* kindness) even a *Saul* to lift up his voice and weep. It is so great and so hot a fire, that (one would think) it would distil water out of thee, wert thou never so dry an herb; When Christ sat at Supper in the Pharisees house, *Mary* washed his feet with her tears. When Christ and thy soul are supping together, thou mayst well weep in remembrance of thy unkindness and wickedness.

But the cheifest reason why I mention repentance now to be exercised, is not so much for thy contrition or sorrow for sin (though when the sweet sauce is a little sharp with Vinegar, the meat will rellish the better for it) as for thine *indignation and anger against sin*; When thou considerest that thy dearest Saviour in a cold night lay groveling on the ground all over in a bloody sweat, that thy best friend in the World was so inhumanely used, so barbarously butchered, thou shouldst cry out (as *David*) in a holy passion, *As the Lord liveth, the (man, the) sin that hath done this thing shall surely be put to death.* When *Antonius* (after *Cæsar* was Murdered in the Senate house) brought forth his Coat all bloody, cut, and mangled,

gled, and laying it open to the view of the people, said, *Look here is your Emperors Coat; and as the bloody-minded Conspirators have dealt by it, so have they dealt with Cæsars body*; Upon this they were in an uprore, and cryed out to slay the Murderers, and took Brands, and ran to the Houses of the Conspirators, and burnt them down to the ground, and as they apprehended the Murderers put them to death. Reader, thou seest at the Sacrament, the wounds and blood of thy blessed Redeemer, the dreadful painful death which thy Sovereign underwent. O what canst thou do less then vow to be revenged on his Murderers, thy corruptions; and in an holy anger, endeavour their speedy execution: if thou wouldst have a full sight of sins filth and sinfulness, go to Mount *Calvary*, and behold thy Saviour hanging upon the Cross, and good Lord what thoughts wilt thou have of thy lusts! Physicians in unseemly convulsions, advise their Patients to look into a glass, that beholding their deformity, they may strive the more against it. The world never had such a glass as the sufferings of Jesus Christ, for the discovery of sins loathsom, ugly features, and its horrid, hideous, hellish face; now how should this light provoke thee to loath and hate sin! O what Child would not abhor those weapons which murdered his dearest Father!

It was the glory of *Alexander*, that as soon as ever he had opportunity, he slew the Murderers of his Father, upon his fathers Tomb. Truly Reader a Sacrament day is a special opportunity, and thou wilt

wilt shew but little love to thine *everlasting Father*, if thou dost not now put his Murderers to death, upon those Monuments of his passion. Now thou art at the Table, think of thy unthankfulness, ambition, hypocrisie, covetousness, irreligion, and infidelity, and the rest, how these crucified *the Lord of glory*, and resolve through the strength of Christ, that these *Hamans* shall be all hanged, that these sins shall be condemned and crucified.

CHAP. XX.

What a Christian ought to do after a Sacrament.

Thirdly,

[Shall speak to thy duty *after the Supper*. Which consisteth mainly in these two things, *Thankfulness* and *Faithfulness*.

1. *Thankfulness*. After such a Banquet as this is, thou mayst well give thanks. The Jews at their Passover, did sing the hundred and thirteenth Psalm with the five following Psalmes, which they called the *Great Hallelujah*. A Christian should in every thing and at all times give thanks; but at a Sacrament, the great *Hallelujah* must be sung; then God must have great thanks, then we must with our souls bless the Lord, and with all within us praise his holy name. O Reader, call upon thy self as *Barak* and *Deborah* did; *Awake, awake, Deborah; Awake, awake, Barak, utter a song and lead captivity captive thou son of Abinoam, Judg. 5. Awake my love, awake my joy, utter a song; a feast*

is made for laughter, and wine rejoyceth the heart of man. Friend, is not this a rare feast? where is thy chearful face? Is not here good wine, a cup of Nectar indeed, the blood of the Son of God? what mirth, what mulick hast thou to this *Banquet of Wines*? Antiently it was the beginning and ending of Letters, *Gaudete in Domino, Rejoyce in the Lord*. It will be an excellent conclusion of this Ordinance, to rejoyce in the Lord. O let thy soul magnifie the Lord, and thy spirit rejoyce in God thy Saviour, Luk. 1. 46, 47.

The cup in the Sacrament is called the *Eucharistical cup*, or the *cup of blessing*; let it be so to thee. Let thy heart and mouth say, *Blessed be the Lord God of Israel, who hath visited and redeemed his people*, Luk. 2.

Canst thou think of that infinite love which God manifested to thy soul without *Dauids* return, *What shall I render to the Lord for all his benefits!* His heart was so set upon thy salvation, His Love was so great to thy soul, that he delighted in the very death of his Son, because it tended to thy good. *It pleased the Lord to bruise him*, Isa. 53. 10. *Valde delectatus est*, *Junins* reads it, *He was exceedingly delighted in it*. Surely the mind of God was infinitely set upon the recovery of lost sinners, in that (whereas other Parents (whose love to their children in comparison of his to Christ, is but as a drop to the Ocean) follow their children to their graves with many tears, especially when they dye violent deaths) he delighted exceedingly in the barbarous death of his onely Son, in the bleeding
of

of the head, because it tended to the health and eternal welfare of the members: Friend, what manner of love hath the father loved thee with? He gave his own Son to be apprehended, that thou mightest escape; his own Son to be condemned, that thou mightest be acquitted; his own Son to be whipped and wounded, that thou mightest be cured and healed; yea his own Son to dye a shameful, cursed death, that thou mightest live a glorious, blessed life for ever. *Glory to God in the highest, peace on earth, and good will to men.* Alas how unworthy art thou of this inestimable mercy. Thou art by nature a child of wrath as well as others, and hadst been now wallowing in sin with the worst in the World, if free grace had not renewed thee, nay thou hadst been roaring in Hell at this hour, if free grace had not reprevied thee. Thy conscience will tell thee that thou dost not deserve the bread which springeth out of the earth, and yet thou art fed with the bread which came down from heaven; with Angels food. O infinite love! Mayst not thou well say with *Mephibosheth* to *David*. *What is thy servant, that thou shouldst look upon such a dead dog as I am? For all my fathers house were as dead men before my Lord, yet didst thou set thy servant among them that did eat at thine own Table; Lord, I was a lost, dead, damned sinner before thee, liable to the unquenchable fire, and yet thou hast been pleased to set me among them that eat at thine own Table, and feed on thine own Son. O what is thy servant that thou shouldst take such notice of such a dead dog as I am!*

Look

Look abroad in the World, and thou mayst see others refused, when thou art chosen; others past by, when thou art called; others polluted, when thou art sanctified; others put off with common gifts, when thou hast special grace; others fed with the scraps of ordinary bounty, when thou hast the finest of the floor, even the fruits of saving mercy. As *Elkanah* gave to *Peninnah* and to all her sons and Daughters portions, but to *Hannah* he gave a worthy portion, because he loved her; So God giveth others outward portions, some of the good things of this life; but to thee O Christian, he giveth a *Benjamins* mess, his image, his spirit, his son, himself, a worthy portion, a goodly heritage, because he loveth thee.

Others have a little meat, and drink, and wages, but thou hast the inheritance. Others, like *Jehoshaphats* younger Sons have some Cities, some small matters given them, but thou like the first born, hast the Kingdom, the Crown of glory; others feed on bare elements, thou hast the Sacrament; others stand without doors, and thou art admitted into the presence Chamber; others must fry eternally in Hell flames, and thou must enjoy fulness of joy for evermore. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. To him that chose thee before the foundation of the World, for his mercy endureth for ever. To him that called thee by the word of his grace, for his mercy, &c. To him that gave his onely Son to dye for thy sins, for his mercy, &c. To him that entred into a Covenant of grace with thee, for his mercy endureth for ever. To him that

hath provided for thee an exceeding and eternal weight of glory; for his mercy endureth for ever. O give thanks unto the Lord, for he is good, for his mercy endureth for ever.

Remember the poor on that day; Gods bounty to thee in Spirituals, may well provoke thy mercy to others in carnals. The Jews at their Passover released a Prisoner in remembrance of their deliverance from Egyptian bondage. Surely at the Lords Supper, when thy heart is warmed with Gods compassion to thee, thy hand should be enlarged in contribution to the poor, in remembrance of thy redemption out of slavery to sin and Satan. The Primitive Christians had their collections for the poor, and the Lords Supper, both on a day, *On the first day of the week*: Because the Saints like the wall being then heated by the Sun, should reflect that heat on the passengers, on others, *Acts 20. 7. 2 Cor. 16. 1.* Thy cup runneth over, O let others drink with thee; Thy Charity may make thy Coffer lighter, but it will make thy Crown heavier. It was a notable expression of one, who having given much away, was like to want, and asked, what she would do? *I repent not of my charity, for what I have lost in one World, I have gained in another.*

2. *Faithfulness.* The Sacrament is a strong engagement to sanctity; *Sacramentum est* ^{*sacrum*} *juramentum.* At the Lords Supper thou takest a new Oath of Allegiance to the King of Saints, whereby every wilful iniquity after it becomes perjury. The Greek word for an Oath, cometh from a word which

ἑπτάκις ἢ ἑπτάκις
Septuaginta, a
Hedge.

signifieth an Hedge, to shew that an Oath should keep men in, and prevent their wandering out of the field of Gods word. It is the character of an Harlot, *She forgetteth the Covenant of her God.* Prov. 2. 17. I know that the Devil will come to sit with thee after Supper. Flies love to settle on the sweetest perfumes. When *Israel* had drunk of the Rock which followed them (which Rock was Christ) then *Amalek* fought them. When Jesus Christ had received the Sacrament of Baptism, then the Devil pursued him with his fierce assaults. When thou hast been at the *Table*, expect the *Tempter*. That subtle theif will hear of the new treasure of grace which is brought into thy house, thy heart, and will use all his pollicy and power to rob thee of it; thy care must be by stronger Bolts and Locks then ordinary, by greater diligence and watchfulness then before, to secure it.

Surely Reader, If thou didst but find the Saviour in the Sacrament, thou canst not but fear sin after the Sacrament. Thou hast seen what sin cost Christ; didst thou not at the Table see the Lord Jesus hanging on the Cross? Didst thou not thus bespeak thy soul? *Look O my soul, who hangeth there! Alas, it is thy dearest Redeemer. See his bloody head, bloody hands, bloody back, belly, his body all over bloody, But O his bleeding soul! Dost thou not hear his lamentation. My God, My God, why hast thou forsaken me? What thinkest thou, is the cause of all this? Ah tis thy sins which is the source of all these sorrows. And canst thou joyne with them, or love those lusts that hate the Lord? Canst thou*

thou wound him whom God hath wounded, and crucifie the Lord Jesus afresh. Hath not thy Saviour suffered enough already! O here is a Medicine *inftar omnium*, instead of all, to kill those diseases of thy soul. It is said of the Souldiers of Pompey, that though he could not keep them in the Camp by any perswasion, yet when Pompey threw himself upon the ground and told them, *If ye will go, ye shall trample upon your General*. Then saith Plutarch (in the life of Pompey) they were overcome. Truly if nothing will dissuade thee from sin, yet this consideration, that it is a trampling upon thy blessed Saviour, should prevail with thee. Though thou shouldst be marching never so furiously, yet (as Joabs Souldiers, when they saw the dead body of Amasa, stay'd their march and stood still) when thou seest the mangled, wounded, peirced, crucified body of thy Saviour, thou shouldst stop & proceed no further.

How many arguments mayst thou find in this ordinance, to be close in thy obedience! The greatness of Christs love calleth for graciousness in thy life. The love of Christ constraineth, 2 Cor. 5. 14. Other Motives may perswade, but this compelleth. If deliverance from the yoke of Pharoah were such a bond to obedience, what is deliverance from sin, & wrath, & hell? mayst not thou Reader, say with the Jews, *After such a deliverance as this, should I again break thy Commandments, woulst thou not be angry with me till thou hast consumed me?* Ezr. 9. 13. They that receive such courtesies (if any men in the World) sell their liberty, and ought to be Christs servants, ~~Luke 14. 35~~ Friend, hath God wiped off the old icore? & wilt thou run again
in

in debt? did Christ speak peace to thee at the Table, and wilt thou turn again to folly? O Reader, when thou art tempted to sin, say with the Spouse, *I have washed my feet, how shall I defile them? I have washed my soul, how shall I pollute it with sin?* I have given my self wholly to God before Angels & men, and how can I do this great wickednes & sin against my God, against my Saviour, against my Covenant. There is a beast (some write) which if she be feeding, & doth but turn her head about, forgeteth what she was doing. O do not thou after thou hast fed on the bread of life forget what thou wast doing; but as at the Sacrament thou hast remembred Christs death, so do it after by dying to sin all the days of thy life. O do not use this ordinance, as Papists do the Popes Indulgences, to purchase a new licence to sin. *Judas* went from the Supper to betray his Master; *Absolom* as arrant a dissembler as he was, pretended to hate such ingratitude; *Is this thy kindnes to thy friend?* (saith he to *Hushai*) *why hast thou left him?* when thou art by any sinister carriage departing from Christ, give conscience leave to ask thee, *Is this thy kindnes to thy friend? Ah why dost thou leave him, & serve him thus?* thy sins will be more sinful because God is more merciful to thee then to others; *The children of Israel have (onely the Seventy read) done evil from their youth up.* Jer. 32. 30 As if there had been no sinners in the world but they; their priviledges being greater then others, their provocations were more grievous. The unkindnes of a friend hath much of an enemy in it. *David* was not much troubled at *Shimei's* rayling, but *Absoloms* rebellion pierced his very soul; *My son that*
came

came out of my bowels hath lifted up his hands against me. Wilt thou give thy Saviour cause to complain, He that did eat bread with me hath lift up his heels against me? Psal. 41. 3. He that did eat at my table, nay eat of my flesh and drink of my blood, he hath lift up his heart, and his hand, and his heel against me? It was an aggravation of Sauls fall, he fell as though he had not been anointed, 2 Sam. 1. And it will be a sad aggravation of thy fall, if thou shouldst sin as if thou hadst not been at a Sacrament.

It is reported of an Elephant that being faine down, and by reason of the inflexibleness of his legs, unable to rise, a Forrester came by and helped him up, with which kindness the Elephant was so taken that he followed the man up and down, did him much service, and never left him till his dying day. Reader, the moral is plain, thou wast faine, and never able to rise of thy self: The Lord Jesus Christ forsook his Father in Heaven and his Mother on Earth, suffered unconceivable sorrows to help thee up; what love shouldst thou have to him? what service shouldst thou do for him? Thou canst not do less, since he hath redeemed thee out of the hands of thine enemies, then serve him in holiness and righteousness all thy days. As the Hop in its growing follows the course of the Sun from East to West, and will rather break then do otherwise; So shouldst thou in all thy actions follow the course of the Sun of Righteousness, and rather dye then deny him.

When Moses came from the Mount where he had been conversing with God, his face shined, Exod.

after a Sacrament.

Exod. 34.30. When thou goest from the Table where thou hast had sweet communion with thy God, *The face of thy conversation must shine so with holiness that others may take notice of it.*

Its said of the High Priest and Elders that observing the language and carriage of Peter and John, *They marvelled, and they took knowledge of them that they had been with Jesus,* Acts 4.13. So thy words should be so gracious, and thy works so exemplary after a Sacrament, that all those with whom thou hast to do, may marvel and take knowledge *that thou hast been with Jesus*; that at the Table thou didst sup with Christ, and Christ with thee.

I shall onely answer a doubt or two from a troubled Conscience; and conclude this Ordinance.

Object. 1. But possibly thou wilt say (O penitent Soul!) *I have been at the Sacrament and found little joy, what shall I do?*

Ansiv. Though thou didst not finde any ravishing comfort at the Table, yet it may be thou mightst receive more grace from Christ. When thou didst not spring upward in Joy, thou mightst root thy self more downward in Humility. Here is no loss; *Heaven* is the proper place for comfort, *Earth* for Grace. I expect my reward in another World; if I can but do my work well here, I shall be satisfied. A serious Christian may well be contented with solid peace without extasies. Therefore be not discouraged.

Object. 2. But *I finde no peace, no calmness of spirit.*
I fear

I fear my heart was so dead and dull, that I did neither att grace in the ordinance, nor receive grace through the ordinance, for I saw never a smile in Gods face all the while.

Answ. Didst thou not go in thine own strength? if so, no wonder that thou art disheartned. *Jacob* told his Wives, *I perceive that your Fathers countenance is not towards me as at other times; but what was the matter; This Jacob, say Labans sons, hath taken away all that was our Fathers, he hath got his riches. The glory of God (as I may say) is his Wealth, his Treasure, The riches of his glory, Rom. 9. 23.* Now if thou didst rob God of any part, of his treasure by thy self-confidence, it is no marvel that thy fathers countenance was not so pleasant towards thee as at other times. In brief, I would wish thee to reflect both upon thy preparation for, and carriage at the Ordinance, and if thou findest thy self faulty, confess and bewail it; hereby thou mayst yet attain the efficacy of the Ordinance. When Physick is taken down, and doth not work, Physitians often give their Patients something to quicken it, and it proves exceeding instrumental for the diseased persons good; A sincere lamentation of thy negligence before, or carelesness at the Table (supposing that thy heart be right with God) will much help forward the operation of the Sacrament. If thou findest that thou wast faithful in the discharge of thy duty, then by no means despond, but wait. Food doth not nourish as soon as it is taken into the body, there must be time allowed for concoction. The
strongest

strongest meats are longest in digesting, but they give the most and the best nourishment. Faith and Prayer will at last, like skilful Midwives, deliver the promises safely of those blessings which did stick for a time in the birth. *It is good that thy soul should both hope, and quietly wait for the salvation of God.* There is light sown for thee, O thou child of light, who walkest in darkness, and be confident it will spring up.

A good Wish about the Lords Supper, wherein the former Heads are Epitomized.

THe Lords Supper being one of the greatest mysteries of the Christian Religion, a lively representation of my dearest Saviours bleeding passion, and blessed affection, and a real taste of that eternal Banquet which I shall hereafter eat of in my Fathers house at his own Table, I wish in general that I may never distaste the person of my best friend by abusing his picture; that I may not go to the Lords Table as Swine to their trough, in my sin and pollution, but may receive those holy elements into a clean heart. O that my lamp might be flaming and my vessel filled with oyl, when ever I go to meet the Bridegroom! I wish in particular that my soul may be so thoroughly affected with Christs special presence at this sacred Ordinance, that I may both prepare for it, and proceed at it with all possible seriousness and diligence. O let me never be so unworthy and impudent as to defile that holy Feast before the Authors face.

* I wish that my heart may have an infinite respect

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The Introduction.

Motives to preparation.
Christs inspection.

The unworthy persons dreadful condition guilty of Christs death

for the blood of my Saviour, the stream in which all my comforts both for this and a better World come swimming to me, which hath landed thousands safely at the Haven of eternal happiness, one drop of which I am sure is more worth then heaven and earth; that as all murder is abominable, being against the light of nature, so Christ-murder may be most of all abhorr'd by me, as being directly against the clearest light of Scripture, and the choicest love which ever was discovered to the children of men. Good Lord, whatever I jest with, let me never sport or dally with the death of thy Son! Let me not give him cause to complain of me (as once of Judas) he that dippeth his hand with me in the dish, is the same that betrayeth me! Let me never buy a Sacrament (as the Jews the Potters field with the price of blood) Deliver me from blood-guiltiness O God, thou God of my Salvation, and my tongue shall sing aloud of thy loving kindness.

Of his own
damnation.

I wish that true self-love may be so prevalent with me, that since I beleive the prophanation of the most precious things will be most pernicious to my soul (as the whitest Ivory is turned by the fire into the deepest black, and the sweetest wine becometh the sharpest vinegar) I may tremble and fear before I receive, lest I should poison my self with that potion which is intended for my health, and cut the throat of my precious soul, with that Knife wherewith I may cut bread, feed on it, and live for ever.

Preparation,
which consisteth in Examination of the good in us.

I wish that I may prepare my heart to meet the God of Israel at this holy Ordinance; and to this end that I may be impartial in the search and examination

tion of my soul, whether I come short of the grace of God or no. Physicians judge sometimes of the inward parts by the tongue. The Roman Emperor Tiberius when one pretended to the Crown of a Kingdom, discovered him to be a counterfeit, by feeling his hands, and finding that they were not soft, as of a person tenderly bread, but hard as the hands of a Mechanicke. I desire that both by my tongue and hand, by my words and works, I may know the state and condition of my heart. In special, my prayer is, that I may never fail to try my faith which is to the soul, what the natural heat is to the body, by vertue of which the nutritive faculty turneth the food into nourishment, but may make sure of an interest in the Vine, before I drink of the fruit thereof.

I wish that before I go for a discharge, I may look into the book of my conscience, cast up my accounts, and consider how infinitely I am indebted to my God, that I may consider whence I am fallen, and Repent, and like Tamar, though I am ravished and defiled by force, may yet rent my garments, my heart I mean with godly sorrow, and self-aborrancy. O that my soul might be so searched to the bottom, that none of my wounds may fester, but all may be discovered and cured. I pray that I may not dare to turn the Table of the Lord into the Table of Divels, by receiving the Sacrament in the love of any known sin, but may go to it with an hearty detestation of every false way, and an holy resolution against every known wickedness. I wish that after all my pains in preparing myself, I may look up to Christ alone for assistance, as knowing that I am not sufficient of

Of the truth
of grace.

Of Faith

Examination
of the
evil in us,

Humiliation

Reformation

Dependence
on Christ.

my self so much as to think any thing, but my sufficiency is of God; Blessed Saviour, be thou surety for thy servant, and bound for my good behaviour at thy last and loving Supper.

At the Table
Subjects to
be confide-
red.
Christs passi-
on.

I wish that when I come to the Table, I may like the beloved Disciple, behold the wounds of my Saviour, and see that water and blood which did flow out of his side, that as in the Gospel I read a narrative, so in this ordinance I may have a prospective of his sufferings; how he emptied himself to fill me, and to raise my reputation with his Father, laid down his own; how he humbled himself, though he had the favour of a Son, to the form of a servant, and though he were the Lord of life, and glory to the most ignominious death, even the death of the Cross.

Christs affec-
tion.

I wish that in his special passion I may ever take notice of his affection, and esteem the laying down his life, as the Hyperbole of his love, the highest note that love could possibly reach. Ah how neer did this High Priest carry my name to his heart, when he willingly underwent the rage of Hell, to purchase for me a passage to heaven. I will remember thy love more then Wine. I desire that when I see Christ crucified before mine eyes, in the breaking of the bread, and pouring out of the wine, I may not forget the cause, my corruptions, but may so think of them, and my Saviours kindness, in dying to make satisfaction for them, that as fire expelleth fire, so I may be enabled by the fire of love to expel and cast out the fire of lust.

Our own
corruptions

Graces to be
exercised.
Faith

*I wish that however my body be attired, my soul may by faith put on the Lord Jesus Christ at this Hea-
venly*

venly feast; that I may not onely look up to him (as the Cripple to Peter and John) expecting an almes, but may receive him by beleiving, and so banquet on his blessed body, and bathe my soul in his precious blood; that my spirit may rejoyce in God my Saviour, whilst I am assured that though the pain were his, yet the profit is mine; though the wounds were his, yet the balm issuing thence is mine; though the thorns were his, yet the Crown is mine; and though the price were his, yet the purchase is mine. O let him be mine in possession and claim, and then he will be mine in fruition and comfort; Lord I beleive, help mine unbelief! I wish (since love is the greatest thing my Saviour can give me; for God is love, and the greatest thing which I can give my Saviour) that his love to me may be reflected back to him again, that my chiefest love may be as a fountain sealed up to all others, and broched only for him who is altogether lovely, that I may hate Father, Mother, Wife, Child, House and Land, out of love to him; that many waters of affliction may not quench this love, but rather like Snuffers make this lamp to burn the brighter. Beasts love them who feed them. Wicked men love their friends and benefactors; My very cloaths warming me, are warmed by me; again, and shall not I love him who hath loved me, and washed me in his own blood! O that I could groundedly cry out with Ignatius, My love was crucified; and meet this Lord of Heaven, as Elijah went up to Heaven in a Chariot of fire, in a flame of love; I desire that I may follow Christ at this Ordinance, as the Women did to his Cross, weeping, considering that my sins were the cause

Love

Repentance

After the
Sacrament.
Thankfulness

cause of his bitter and bloody suffering; and O that as Saul eyed David, I might eye them all from that day forward, to slay and destroy them.

Faithfulness

When my soul hath been thus feasted with Marrow and fatness, Lord let my mouth praise thee with joyful lips. Ah what am I, and what is my Father's house? that when others eat the bread of violence, and drink the wine of deceit, I should eat the flesh and drink the blood of thine own Son! What is man that thou art so mindful of him, and the Son of man that thou dost thus visit him? I wish that I may shew my thankfulness to my God and dearest Saviour, for these benefits (the worth of which men and Angels can never conceive) by the love of my heart, the praises of my lips, and the exemplariness of my life. At the Sacrament Christ gave his body and blood to me, and I gave my body and soul a living Sacrifice to him, and that before God, Angels, and Men; the Sacrament was Beer-sheba, the Well of an Oath. Shall I pollute that heart which was solemnly devoted to God, and prophane that Covenant which I have seriously contracted with the most High? Should I like Sampson, break those bands asunder and fetch that Sacrifice away from the Altar, which was tyed with such strong cords of Oaths and Covenants; must I not expect to bring the fire along with it! O let me never start aside from my vow like a deceitful bow. Lord I have sworn and will perform, that I will keep through thy strength thy righteous judgements. Lastly I desire that I may not onely differ from them who like the Habassines, will not spit on a Sacrament day, but will spue the next day; deny sin at present, but after-

In Preller
Johns Coun-
try.

afterwards Deifie it; that I may not onely be faithful to my Oath of Allegiance, but also fruitful in obedience; that as Elijah walked in the strength of one meal forty days, I may walk in the strength of that Banquet, serving my Saviour, and my Soul, all my days. In a word, I wish that I may ever after walk worthy of my birth, having Royal, Heavenly blood running in my veins; worthy of my breeding, being brought up in the nurture of the Lord, fed at his own Table with the bread of Heaven, cloathed with the Robes of his Sons Righteousness; and that my present deportment may be answerable to my future preferment: O that I might in all companies, conditions and seasons, walk worthy of him, who hath called me to his Kingdom and glory! Amen.

CHAP. XXI.

How to exercise our selves to godlinesse on a Lords Day.

BEcause the *Lords Day* is the special time for Religious Duties, I shall therefore Reader, give thee here some particular directions for thy Sanctification of it, and Edification by it.

As of all actions, none call for more care then holy duties; so of all seasons for those actions, none commandeth so much caution and Conscience as the *Lords Day*.

The first Command teacheth us the object of Worship; the second, the matter of Worship; the

Time of worship is *juris naturalis*, one of seven is *juris positivi*.

the third, the manner of Worship ; the fourth, the time of Worship.

That God is to be worshipped, that some time must be set apart for that work, is Moral, Natural, and written on the Tables of all our hearts ; but that one day of seven must be consecrated to this end , is Moral , Positive , and written on the Tables of stone.

All Nations have had their seasons for Sacrifice, even the *Heathen* who worshipped dumb Idols, had their Festivals and Holy days. It is reported of *Alexander Severus*, Emperor of *Rome*, that he would on a Sabbath Day lay aside his Wordly affairs, and go into the Capitol to Worship his gods. Among those that acknowledge the true God, the Turks have their *Stata tempora*, set times of devotion, nay, they have their *Fryday Sabbath*.

But to keep the Lords Day upon a conscientious ground, and in a religious manner, is peculiar to the true Christian. In the primitive times, the observation of this day was esteemed the principal sign of a Saint. Indeed our Sanctification of it, is by God himself counted a sign *that he hath sanctified us*, *Exod. 31. 13.*

It is observable, that God hath fenced this Command with more hedges then ordinary, to prevent our excursions :

1. It is markt with a *Memento* above other commands, *Remember the Sabbath Day, to keep it holy* ; partly, because of our forgetfulness ; and partly, because of its concernments.

2. Its delivered both *Negatively*, and *Affirmatively*,

tively, which no other commands is, to shew how strongly it bindes.

3. It hath *more Reasons* to enforce it then any other Precept ; Its *Equity*, Gods *Bounty*, His own *Pattern*, and the Days *Benediction*.

4. Its put in the close of the first, and beginning of the second Table, to note, that the observation of both Tables, depends much upon the Sanctification of this day.

It is considerable also, that it is more repeated then other of the Commands, *Exod.* 20.31. & 14.34. and 24.35. & 1.19. *Levit.* 3.28.30.

God would have *Israel* know, in those fore-quoted places, that their busiest times, earing and harvest, and the very building of the Tabernacle, must give way to this Precept.

On the Lords Day we go into Gods Sanctuary, and his pleasure is, that we reverence his Sanctuary, *Levit.* 19.30. The Jews indeed made a great stir about their outward reverencing the Temple : They tell us, they were not to go in with a staff, nor shoes, nor to spit in it, nor when they went away, to turn their backs upon it, but go sideling, *Ezek.* 8.16. but certainly Gods meaning is principally, that we do with inward reverence and seriousness worship him in his Sanctuary.

Reader, I desire thee to take notice, that the more holy any action is, the more heedful thou oughtest to be about it : Upon which account, the duties of this day require extraordinary diligence ; for they have a *double* *die* of holiness upon them, they are double gilt : Thy *task* on that

X x

day,

*Est caput Reli-
gionis & totum
Dei cultum
continet.
Will: in Exod.
35.1.*

*Omni tempore
Sabbato debere
cessare, Aug. in
Exod. quest.
160.*

Will: in loc.

day, or the exercises thereof, are of Divine Institution, and so is the *time*, the *day*: Thou hast Gods hand and seal to the duties, he commands thee to pray, hear, sing, meditate, receive the Sacrament; and thou hast also Gods hand and seal to the day, *Acts* 20. 7. *1 Cor.* 16. 24. *Revel.* 1. 10. It is considerable, that in the fourth Command, God doth not say, *Remember the seventh day, to keep it holy*; but, *Remember the Sabbath Day, to keep it holy*; this *Zanchy* takes great notice of: further, the seventh, or a seventh, is the Sabbath of the Lord thy God; so then the morality of that Command, is one day of seven. The Jews seventh day was buried in *Christs* grave, though its shadow walked a little while after. Take heed how thou observe this day, Gods eye is very much upon thy behavior in his house; therefore in the Tabernacle, the place of *publike worship*, it was commanded, *Exod.* 25. 37. *Thou shalt make seven lamps, and they shall light the lamps that they may give light*: to teach us, that nothing there escapes his sight, for in his house there is always light: His eye beholds all thy commission of evil, and all thine omission of good there: In his Sanctuary thou canst not sin in secret; there are seven Lamps to discover thy miscarriages in the Lords house, and therefore it behoves thee to be very pious in that place. Afterwards, when the Temple was built, and became heir to the Tabernacle, as that succeeded this in the Celebration of Gods Worship, so also in Gods observation of all the works done there: *Mine eye* (saith God) *shall be there perpetually*, *1 Kings* 9. 3. There is a threefold eye of God present in the Assemblies of his people.

1. There

*Ne putes te in
domo Dei male
posse conversari
& occultari.
Oleaster.*

1. There is the *eye of observation and inspection*: God seeth what uprightness and seriousness there is in thy prayers and performances; God eyeth and takes notice, what integrity and fervency thou hast in thy services and sacrifices: *Mine eyes are upon all their ways*, Jer. 16. 17. Whether thou art praying, or reading, or hearing, or singing, his eye is upon thee; and whether thou performest thy duties slothfully and sluggishly, or dutifully and diligently, he observeth thee: *His eyes behold, and his eye-lids try the children of men*.

2. There is the *eye of favour and benediction*: Gods eye can convey a blessing as well as his hand: *I will set mine eyes upon them for good*, Amos 9. 4. And Gods eye can speak his good will as well as his heart: *Mine eye and my heart shall be there*; that is, in my house, 2 Chron. 7. 16. The affection of the breast is seen at the brows, *Mine eye shall be upon the faithful of the Land*, Psal. 101. 6. Gods eye is in his house, to approve and bless thee, if thou sanctifie him in Ordinances. Friend, keep the Lords Day with care and conscience, perform thy duties with suitable graces, and Gods eye will be upon thee, thou shalt see his love in his pleasant and gracious looks. Jesus Christ beholds and approves the gracious performances of his people; he seems to say to them, as Paul to the Colossians, *Though I am absent from you in the flesh, yet am I present with you in the Spirit, joying and beholding your order*, Col. 2. 15.

3. There is the *eye of fury and indignation*: Gods looks will speak his anger, as well as his

blows: His fury is visible by his frowns ; *Mine eyes shall be upon them for evil.* Gods sight can wound as deeply as his Sword. Job speaks of him, *He sharpneth his eyes upon me,* Job 16. 9. Wilde Beasts when they fight, whet their eyes, as well as their teeth. An Enemy enraged, looks on his Antagonist, as if he would look through him. *He sharpneth his eyes upon me,* as if he would stab me to the heart with a glance of his eye ; so an Expositor glosseth on it. If thou wait on God irreverently, Worship him carelessly, and prophanest his Day, either by Corporal labour, or Spiritual idleness, thou mayest not expect his eye of favour, but of fury: *If ye will not hearken unto me, to hallow the Sabbath, then will I kindle a fire, which shall devour the Palaces of Jerusalem, and none shall quench it,* Jerem. 17. ult. Ezek. 22. 26, 31. Gods severity hath been remarkable on the Prophaners of his Sabbath. The first blow given the German Churches, was on the Lords Day, which they carelessly observed ; on that day Prague was lost. When men disturb Gods rest, God doth usually deprive them of rest. The *day of the Lord* is like to be a dreadful day to them that despise *the Lords Day.*

Truly God is as jealous in his Courts under the Gospel as he was under the Law. Christ, whose eyes are as a flame of fire, walks in the midst of the Golden Candlesticks throughout the World ; He observes how holy duties are performed, and how his holy day is sanctified ; *When two or three are*

are gathered together in his name, he is in the midst of them, Mat. 18. 20. He is in the midst of us, to behold our inward and outward carriage in his Courts; he observeth in praying, what confessions are made of sin, with what confusion of face, and contrition of heart, what petitions are put up for grace and pardon, with what integrity of spirit, and fervency of affection. He observeth in hearing, whether men hear with attention suitable to that word which is able to save their souls, whether men receive the truth in the love of it, whether they resolve on subjection, and to give themselves up to that form of Doctrine which is given down to them, or whether men hear Sermons as Children turn over books meerly for the gays that are in them; *He goeth down into the garden of Nuts, to see the fruits of the Valley, Cant. 6. 11.* He seeth the rotten bough of Hypocrisie, the leaves of profession, without the fruits of an answerable conversation, He seeth all thine unripe, sowre, indigested duties.

Reader, If I were to counsel thee how to spend a *Market day* so, that thou mightest gain much wealth and treasure, I doubt not but thou wouldst hearken to me; I am now to advise thee how to spend the Lords day, *the Market day for thy soul*, so, that thou mayst get the true treasure, durable riches and righteousness; I pray thee to hear and obey the directions which I have to deliver thee from the Lord, for that end.

First, *Make preparation for the day.* There is scarce any work which admits of any considerable
per-

perfection, but require some previous preparation. In works of nature, the ground must be dunged, dressed, plowed, harrowed, and all to prepare it for the seed. In works of Art the Musitian tuneth his Viol, screwing up some of his strings higher, letting some down lower, as occasion is, and all to prepare it for his lesson, and indeed without this he would make but sad Musick. Truly Friend thus it is with us in matters of higher moment; hearts, like soil, must be prepared for the seed of the Word (how many a Sermon hath been lost, because this was wanting!) and the Viols of our souls must be tuned to praise God, or otherwise they will sound but harshly in his ears.

The Priests were to wash in the Laver, when they went into the Tabernacle, and when they came near to the Altar to Minister upon pain of death, *Exod. 30. 19, 20.* Signifying that to holy performances there is required holy preparation; Sutable to which is *Dauids* speech, *I will wash my hands in innocency, so will I compass thine Altar,* *Psa. 26.*

When the Temple was to be built, the stones were hewn, and the timber squared and fitted, before they were brought to the place where the Temple stood; there was neither ax, nor hammer, nor any use of them in the Temple: And what doth this speak, but that the Christian must be polished and prepared to be a spiritual Temple, an habitation for the God of *Jacob*, and also fitted for his worship, which was then in the Temple.

There

There is no duty but requires some previous disposition. A little break-fast quickens the appetite to a good dinner; duty fits the heart for duty; Consider *prayer*. The Christian must be poor in spirit, that would prevail in prayer for spiritual riches. The vessel must be empty before it can be fill'd. *O Lord, thou wilt prepare their heart, thou wilt cause thine ear to hear, Psa. 10. 17. for hearing;* the weeds must be pluckt up before the grain be thrown into the ground; *Wherefore laying aside all malice and all guile and Hypocrisies, As new born babes desire the sincere milk of the word, 1 Pet. 2. 1, 2. In singing;* the lungs must be good, the inwards clean, before the voice will be sweet and clear. *O God, my heart is fixed, my heart is fixed, I will sing and give praise, Pla. 57. 7.* So for the Lords day, the *Israelites* had their preparation, *It was the preparation, that is, the day before the Sabbath, Mark. 15. 42.*

The preparation for the Lords day, consisteth partly in care so to order Worldly busineses, that they may not incroach on the Sabbath; Some expositours observe that the word *Remember*, in the fourth Command, enjoyneth a provident foresight and diligent dispatch of earthly affairs on the day before, that nothing may remain to disquiet us in, or disturb Gods day of rest; There is an observable place, *If thou keep thy foot from my Sabbath, Isa. 58. 13.* that is from treading on my holy ground with the dirty feet of earthly affairs, or affections. The Jews preparation began at three of the clock in the afternoon, which the *Hebrews* called the Sabbath

inuitibus Pigan

Sabbath Eve ; The antient Fathers called *Cæna pura*, from the Heathen (say some) whose Religion taught them in their Sacrifices to certain of their Gods, to prepare themselves by a strict kind of holiness, at which time they had a Supper consisting of meats holy in their opinion.

*Bu. to f. Syna
gog 1nd. c. 10.
ex talmud.*

The Jews were so careful in their preparation, that saith mine Author, to further it, the best and wealthiest of them, even those that had many servants, and were Masters of Families, would chop hearbs, sweep the house, cleave wood, kindle the fire and do such like things. The marriner that intendeth a voyage, putteth his Ship off from Land; so truly, Friend, if thou woulst lanch Heaven-ward upon a Lords day, there is a necessity that the Vessel of thy heart be put off from the earth. When our blessed Saviour was teaching the people, he was disturbed by one that told him, *Behold thy Mother and thy brethren, stand without desiring to speak with thee*, Mat. 12. 47. So when thou art hearing, or praying, or about any Religious Ordinance, what an hindrance, what a disturbance will it be for thy heart to suggest to thee, *Man, thy calling, thy companions, or such and such things which lye upon the spoil through thy negligence in the week-days, they all stand without desiring to speak with thee*. If thou wouldst avoid distraction, prevent the occasions; As *Isaiab* said to *Hezekiah*, *Set thine house in order against thy deaths day*; So I say to thee, *Set thy house in order, and thy heart in order against the Lords day*.

The

The main preparation of the heart for a Sabbath, lyeth in removing the filth of Sin, and in quickening, and awakening grace, sin must be removed; If the stomach be foul, it must be purged before it be fed, or the meat will nourish and strengthen, not nature, but the ill humours; *If a man purge himself from these* (It is true of evil affections, as well as evil persons) *he shall be a Vessel unto honor, sanctified and meet for the Masters use, and prepared unto every good work,* 2 Tim. 2. 21.

Superfluity of naughtiness, must be laid aside before we can receive the word with meekness, James 1. 21. When the Vessel is unclean, it sowres quickly the sweetest liquors powred into it; when the heart is unclean, it loseth the good it might receive by the truths of God.

As sin must be cast out, so grace must be called up; Grace is like fire apt to be deadish and dull, thy duty is before-hand, therefore to blow it up; Most people upon a Sabbath adorn their bodies, with their best cloaths; but, Alas, who almost attireth his soul as he ought on this day, when he is going to meet the blessed Redeemer!

Reader, Suppose thou wert a person of great quality and estate, and the King should send thee word, that he would dine with thee to morrow, what preparation wouldst thou make for his entertainment? would not thy first work be to cleanse thy house, by causing the dust to be swept out, the flores to be washt, nay rubd, every thing to be neat and cleanly? Wouldst thou not put up thy choicest Hangings, lay on thy richest Carpets,

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*Accedenti ad
divina mysteria
dei contemplationem deponenda sunt calceamenta, i.e. passionis, affectiones simul & rationes humane & terrena. Cor. a Lapid. in Exod 3.*

bring out thy best plate, adorn thy room with thy costliest furniture, endeavour that all things should be in print, somewhat suitable to the dignity of so great a *Prince*. I tell thee, that the great King of all the World, doth give thee notice in his Word, that on such a day, being the Sabbath, he intends to sup with thee: Now friend, what preparation wilt thou make, to testifie thy respect to this blessed and onely *Potentate*? Canst thou beforehand do less then sweep out the dust of sin, and wash the room of thine heart clean, adorn it with the best furniture, the Graces, the embroidery of the Holy Ghost. Truly unless this be done, Christ will not think himself welcome, nay all thy pretended entertainment of him, will be not onely infinitely unworthy of, but also provoking to so jealous and glorious a *Prince*.

Believe it, thy profit by a Sabbath, depends not a little upon thy preparation for the Sabbath; till the matter be prepared, how can it receive the form, *Job* 11. 12, 13. Thou hast enjoyed many Lords Days, and it may be got little soul-saving good: Thou goest to the House of God, where a table (in the preaching of the Gospel) is set before thee, spread with all the dainties of Pardon, Love, Grace, Peace, and Eternal Life, at which others sit and feed, their Souls are fill'd with Marrow and Fatness, and their mouthes praise the Lord with joyful lips; but thou hast no stomach, canst eat little, and savour nothing: I dare be the Physician to tell thee the cause & cure of this; the cause is, Thy stomach is foul, thy heart is unclean; and therefore

fore as a man that hath a cold, or some disease predominant, cannot relish his meat, but complains sometimes of the meat, sometime of the Cook, when the fault is in himself; so thou canst taste no goodness in the best meat, neither Prayer, nor Scripture; neither Sermon, nor Sabbath are savoury to thee, yet it may be thou blamest the Preacher, he doth not dress the meat to thy mind, when the fault is in the foulness of thy affections: Thy cure must be, to purge out this old leaven, to take some pains beforehand in cleansing thy heart. When the stomach is clean, as after purging or fasting, how sweet is a piece of bread! So if thou wouldst but in secret search thy soul, vomit up thy filth, by a penitent confession, cleanse thine heart by sincere contrition, and wouldst then frequent the publique Ordinances, thou wouldst finde prayer sweet, preaching sweet, the Sacrament sweet, every service sweet: *O how wouldst thou love the habitation of Gods House, and the place where his honor dwelleth!*

Prepare to meet thy God, O Christian; betake thy self to thy chamber on the Saturday night, confess and bewail thine unthankfulness for, and unfruitfulness under the Ordinances of God; shame and condemn thy self for thy sins; entreat God to prepare thy heart for, and assist it in thy Religious performances; spend some time in consideration of the infinite Majestie, Holiness, Jealousie and Goodness of that God, with whom thou art to have to do in sacred duties; ponder the weight and importance of his holy Ordinances, how

they concern thy salvation or damnation, thine everlasting life or death; how certainly they will either further thine unchangeable welfare, or encrease thine endless wo; meditate on the shortness of the time thou hast to enjoy Sabbaths in, how near thy life may be to an end, how speedily, and how easily God may take down thine earthly Tabernacle, how there is no working, no labouring, no striving in the other World, to which thou art hastning, and continue musing and blowing, till the fire burneth; thou canst not think the good thou mayest gain by such fore-thoughts, how pleasant and profitable a Lords Day would be to thee, after such a preparation. The oven of thine heart thus baked in (as it were) over night, would be easily heated the next morning; the fire so well raked up when thou wentest to bed, would be the sooner kindled when thou shouldst rise: If thou wouldst thus leave thine heart with God on the *Saturday* night, thou shouldst finde it with him in the Lords Day morning.

Secondly, *Possess thy soul in the morning with the greatness of thy priviledge, in the enjoyment of a Sabbath, and such seasons of grace:* Look upon thy work that day, as thy reward; thy duty on that day, as thy greatest Dignity. O what a favour, what an honor, what happiness doth God vouchsafe to thee, in affording thee such a golden season! *David*, though a King, the Head of the best people in the World, esteemed it an honor to be the lowest Officer in Gods House; to be a *Door-keeper*

keeper there, to sit at the threshold, as it is in the Hebrew, *Psal. 84. 10.* If the Queen of *Sheba* could say, when she saw the wealth, and heard the wisdom of *Solomon*, *Happy are these thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom; and blessed be the Lord God of Israel, which delighted in thee, to set thee on the Throne of Israel; because the Lord loved Israel for ever, therefore made he thee King, 1 Kings 10. 8, 9.* mayest not thou when thou beholdest the beautiful face of thy Saviour, in the glass of Ordinances; and hearest the sweet delightful voyce of *Jesus Christ*, *a greater then Solomon*; when thou seest the delicate and plentiful provision, the feast of fat things, of wine on the lees well refined, which he makes for his people, upon better ground say, *Blessed are thy servants that hear thee daily, watching at thy gates, waiting at the posts of thy doors, Prov. 8. 34. Blessed are they that dwell in thy house, they will be still praising thee: And blessed be the Lord God of Israel, which delighted in thee, to set thee on the Throne of Israel; because he loved Israel for ever, therefore hath he made thee King.*

The Ordinances of God are called an *appearing before God*; the fruition of them is a *seeing his face*: *Capernaum*, because of them, was said to be *lifted up to Heaven*. Who can tell what honor it is to appear in the presence of this King; or what happiness it is to see his comely countenance! Those that enjoy this, are lifted up to Heaven.

Israel was an unparallel'd people, because of this incomparable priviledge; *For what Nation is there so great, which hath God so nigh unto them?* Deut. 4. 7. In the Ordinances of God, the Christian hath sweet communion, with ravishing delight in, and enflamed affection to the blessed God; in them he tastes God to be gracious, hath the First-fruits of his Glorious and Eternal Harvest.

Well might the French Protestants call their place of publique meeting *Paradise*: Well might *David* cry out, *Psal. 84. 1, 2. & 27. 4. How amiable are thy Tabernacles, O Lord of Hosts!* At the Tabernacle God did meet *David*: Who can tell what joyful greeting there was at that holy meeting; what sweet kisses, what loving embraces God gave his soul?

As the Ordinances are Heaven in a *glass*; so the Lords Day is Heaven in a *map*: This is to be valued at an high rate, because therein we enjoy all the means of communion with God, in the highest degree and measure, without interruption. The Hebrews call thee Week days *prophane days*, but this is an *holy, pious day*. The Greeks call them *working days*, but this is a day of sweet rest. Other days are *common and ordinary handmaids*, but this is fitly termed by the Jews, the Queen of days: *Many Daughters have done wisely, but thou hast excelled them all*: Many days, as Lecture-days, Fast-days, Thanksgiving-days, have done vertuously, have done valiantly; but thou, O Queen of days, hast excelled them

them all: They, like *Saul*, have slain their thousands of Spiritual Enemies; but thou hast slain, as *David*, thy ten thousands: They, like the people, must worship afar off, but thou, like *Moses*, mayest draw near, go up into the mount: There is none like thee, whom God knoweth face to face. Well may other days say to thee, as the people to *David*, *Thou art worth ten thousand of us*: Well might the good Soul run to meet thee in the morning, and salute thee with *Veni Sponsa mea, Come my sweet Spouse, thee I have loved, for thee I have longed, and thou art my dearest delight*.

Take heed of counting the Sabbath thy *burden*, and thine attendance upon that day on the Ordinances of God, thy *bondage*: It argued spirits full of froth and filth, to cry out, *When will the new Moon be gone, that we may sell our corn; and the Sabbath, that we may set forth wheat*, Amos 8. 5. Count Religious duties, not thy *fetters*, but thy greatest *freedom*.

Think what the *Phœnix* is amongst birds, the *Lion* among beasts, Fire among the Elements, that is the Lords Day among the days. Ordinary days, like wax in a shop, have their use, are worth somewhat; but this like wax to some Deeds, or which hath the Kings Seal to it, is worth thousands. What is said of *that Day of the Lord*, may in a gracious sense be spoken of the *Lords Day*, *There is none like it, before it, neither shall be after it*. Upon this day Christ carrieth the Soul into his Wine-cellar, and his Banner over it is Love:
Upon

Upon other days he *feeds* his members upon *this day*, he *feasts* them; they have their *ordinary* every day, but upon *this day* *exceedings*; Upon *this day* he *brings* forth his living water, his best Wine; On *this day*, he gives the sweetest bread, the finest flower, the true meat, his own body. On this day he met the two Disciples and made their hearts warm, and even burn within them by the fire of his words; On *this day*, Saints that slept, arose out of their beds, their graves; *Mat. 27.* On *this day*, the Holy Ghost descended on the Apostles; On *this day*, the Lord brought forth the light of the World in Creation; On *this day*, Christ brought forth the light of his new Heavens and new Earth by his Resurrection; On *this day*, St. John had his glorious Revelation, containing the Churches state to the Worlds dissolution; On *this day*, he visited his dear Apostles with grace and peace; saying to them, *Peace be unto you, behold my hands and my feet.* On *this day*, he burst asunder the bands of death, he broke in peices the gates of Hell, he led captivity captive, trampled upon Principalities and Powers, and and triumphed over, grave, sin, the curse of the law, and Satan; Upon *this day*, he still rides triumphantly in the Chariot of his Ordinances, conquering and to conquer, casting down high thoughts, and subduing sinners to himself. It may be said of the Sabbath as of *Sion*, *This and that man was born in her and the highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born then,* Selah.

Psa. 87. 56. O blessed day, how many thousands souls have known thee the day of their new births! *How willing have the people been in thee day of Gods power in the beauties of holiness from the womb of the morning, thou hast the dews of thy youth. Blessed art thou among days, from hence forth all generations shall call thee blessed. Blessed be the Father who made thee; blessed be the Son who bought thee; blessed be the Spirit who sanctifieth thee, and blessed are all they that prize and improve thee.* Reader, thou hast not a drop of true holiness, if thou dost not bless God (as is reported of the Jews) at the coming in, and going out of this holy and blessed day.

Thirdly, Consider *there is a present price put into thy hands, to get and increase grace, and therefore improve it.* The wisdom of a Christian consisteth in observing his seasons; the High God sends man to School to the silly Ant, to learn this Art and peice of good Husbandry, *Go to the Ant thou sluggard, consider her ways and be wise, which having no Guide, Overseer, nor Ruler, provideth her food in the Summer, and gathereth her meat in the Harvest, Prov. 6. 6, 7, 8.* The Ants are a feeble folk, but famous for their forecast, and deserve saith one, to be fed with the finest of the Wheat, for the pattern they give to man. They labour not onely all day, but even by Moon-light they gather huge heaps together, lay it out a drying in a warm day, least it should putrefie, & bite off the ends of the ends of the grain least it should grow; but observe the season of this care and diligence; *She provideth*

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her food in the *Summer*, and gathereth her meat in the *Harvest*. Then that time is the Ants opportunity; if she do it not then, she cannot do it at all; therefore she makes use of that season. O that Friend, thou wert but as wise for the bread which came down from Heaven, as this poor Pismire is for the bread which springs out of the earth! Christians are called Doves. The Turtle Dove is called in the *Hebrew Tor*, of the Original *Tur*, and thence comes our Latin *Turtur*, which signifieth to observe or search, for so this Bird observeth her time of going and coming, *Jer.* 8. 7. for she departeth before Winter into some warm climate. The Lords day is the *Summer*, thine *Harvest time*; Labour now for Christ and grace, or thou art lost for ever. The Farmer that loyters at other times, will work hard and sweat in *Harvest*. If he do not reap then, he knows he can never pay his rent and feed his Family, but is ruined. Reader, if thou dost not on a Lords day gather in grace, how wilt thou do to lay out grace in the week days? nay how wilt thou do to spend grace upon a dying bed, when thou art to step into the other World! *He that gathereth in Summer, is a wise son; but he that sleepeth in Harvest, is a son that causeth shame*, *Prov.* 10. 5. The Jews might gather no Manna on the Sabbath, but Gentiles must then especially get the bread of life. The Water-man must observe when Wind and Tide are for his turn, and then bestir himself, or otherwise he must come short of his Haven. It concerns thee to mind Sabbaths; then the gales of the Spirit

rit blow fair for thy voyage; then the waters of Ordinances run right for the port to which thou art bound; therefore do not then laze and loyter, but labour for thy God, thy soul, and thine everlasting life; *Therefore shall every one that is godly, seek thee in a time when thou mayst be found.* Psa. 32.6.

The Musitian must play his lesson whilst the instrument is in Tune, because the weather may alter. The good Husband for his soul must buy of Christ *gold* to enrich him, and *raiment* to cloath him, while the Fayr lasts, for it will quickly be over. *Esan* came too late and lost thereby the blessing; many come too late and lose their souls by it. *To every thing there is a season*, saith God, *Eccles.* 3. 1. The Lords day is thy season when grace and mercy are tendered to thee; *how will thou escape if thou neglectest* (or carest not for, as the word *ἀμελῶντες* signifieth) *so great Salvation.* Heb. 2. 3. Open unto Christ when he knocketh at the door of thy heart with the finger of his Spirit. Do not bid him come to morrow, lest that morrow never come,

Its good (we say) *to make Hay while the Sun shines*, for the Heavens may be cloudy. Its good to embrace a present opportunity, for time is bald behind; thou canst not assure thy self of a second Sabbath. Seasons of grace are not like Tides, that a man may miss one and take another. What Christ said of himself, is true of Sabbaths; *The poor ye have always with you, but me ye have not always.* Time thou hast always with thee while thou livest,

but the Sabbath thou hast not always. Nay within a shorter time then thou imaginest; God may deprive thee both of time and opportunity, both of Week days and Lords days; and if thou art now sleeping and snoring when thou should be waking and working, what a cut will it be to thy heart to reflect upon the Sabbaths which thou hast had and lost, enjoyed and mispent! *Jerusalem in the days of her affliction and of her misery, remembered all her pleasant things that she had in the days of old,* Lam. 1.9. So Reader if thou shouldst neglect to improve Sabbaths now in the day of thy misery, or rather in the everlasting night of thine affliction in hell, thou wilt remember thy Sabbaths seasons of grace, and all thy pleasant things which thou hadst in the days of old. Good Lord, what a rueful woful remembrance will it be to call to mind the means, the mercies, the helps which were afforded thee to have avoided Hell, and attained Heaven, and yet thou like a fool or rather a mad man, didst dally about them, and delay till the Market was done! Now is the time for thee to accept of grace, because now is the onely time that grace will accept of thee. *O that thou wouldst know in this thy day, the things which concern thy peace, before they be hid from thine eyes.*

Fourthly, *Esteem the publique Ordinances the chief work of the day, and let thy secret and private duties be so managed, that thy soul may be prepared for them, and profited by them.* Duties in thy closet and family are of use, and have their blessing;

bleffing; but to put God off with thefe, and neglect the publique Worſhip, is to rob God of a greater ſum, to pay him a leſſer: The Sacrifice of the Jews on that day was double; they offered Sacrifice in the Tabernacle, beſides their Lambs for the daily Sacrifice. It is worthy our obſervation, that the Sabbath and publique Service are by God himſelf joyned together, and therefore let no man put them aſunder: *Ye ſhall keep my Sabbaths, and reverence my Sanctuary, I am the Lord,* Lev. 19. 30. They that deſpiſe Gods Sanctuary, cannot obſerve Gods Sabbath.

Every thing is beautiful in its ſeaſon: Private duties are beautiful, and in ſeaſon every day; but publique Ordinances are never ſo lovely and beautiful, becauſe never ſo much in their prime and ſeaſon, as on a Lords Day.

In publique Worſhip, God receiveth the higheſt praifes: *I will praife thee in the great Congregations,* Pſal. 29. 9. *In his Temple doth every one ſpeak of his glory. I had gone with the multitude to the Houſe of God, with the voyce of joy and praife, with a multitude that kept holy day,* Pſal. 42. 4. The gracious God is pleaſed to eſteem it his glory to have many Beggars thronging at the beautiful gate of his Temple for Spiritual and Corporal alms. What an honor is it to our great Landlord, that multitudes of Tenants flock together to his houſe, to pay their rent of Thanks and Worſhip for their *All* which they hold of him! How loud and lovely is the noiſe of many golden Trumpets! Good Lord, what an eccho do they make in Heavens

Deus pluris fa-
cit preces in
Ecclesia quam
domi factas, non
ob locum sed ob
considerationem
multitudinis
fidelium
Deum communi
consensu invo-
cantium. Riv.
in Cath.
Orth.

vens ears! When many skilful Musicians play in consort, with well-tuned and prepared Instruments; the Musick cannot but be ravishing to God himself. Methinks its a notable resemblance of the sweet melody which is made by the Celestial Quire above, *Psal. 68. 26. Bless ye God in the Congregation, even the Lord, from the fountain of Israel: for he loveth the gates of Zion, above all the dwellings of Jacob, Psal. 87. 2.*

As in publique God receiveth the highest praises, so there he bestoweth the richest mercies: *Blessed is the man whom thou chusest, and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy House, even of thy holy Temple, Psal. 65. 4.* Here is Davids Position, and its proof: His Position is, That the Templer, or Inhabitant in Gods House, is an happy man; *Blessed is the man whom thou chusest, and causest to approach unto thee, that he may dwell in thy House:* The proof of it is from the quality and quantity of the provision, which God makes for them that are of his Household: For the *quality* of it, it is not onely good, but *Goodness*; which word signifieth, not onely the good will which God beareth to, but all the good things which God bestoweth upon his people; Pardon, Peace, Love, Grace, every good thing; all good things are in the womb of that one word *Goodness*: Gods provision for his people is beyond all their knowledge or apprehension.

There be four ordinary ways by which men come to the knowledge of good things; either by
hearing

hearing them immediately themselves, or by hear-say from others, or by the sight of the eyes, or by discourse of Reason: *But from the beginning of the World, men have not seen, nor heard, nor perceived by the ear, nor hath it entred into the heart of man to conceive, what God hath provided for them that love him,* 1 Cor. 2. 9. Isa. 64. 4. The love discovered there, is an *unknown love*; the joy bestowed there, is *unspeakable joy*: All the costliest dainties prepared for Heavens Table, the fulness of joy and pleasures for ever at Gods right hand, are expressed by this one word *Goodness*, Psal. 31. 19. So that the quality of the provision is beyond all exception, it is *Goodness*. For its *quantity*, it is to satisfaction: *We shall be satisfied with the goodness of thy house, even of thy Holy Temple*: The Saint shall have enough of this luscious fare to content him: Indeed the **Christians** full meal is reserved for him, till he comes to eat bread in the Kingdom of Heaven; but here he hath enough to stay his stomach: He is very well satisfied, that his allowance in this World is sufficient. God calls him in the other World to greater work, and so will give him a greater allowance for suitable strength; but God doth not in this World under-keep him. He feeds proportionable to their employments, nay to their satisfaction and contentment, all that are in his inferior family: His children have till they leave.

But Reader, Where is the *place* of this good, this great provision? is it not in Gods *House*, in his *holy Temple*, in the publique Worship? Great Princes bestow

bestow their Largeſſes, and ſhew their Bounty, Glory, and Magnificence before much people: If thou wouldſt know where Believers have ſeen their beſt ſights, where they have heard their moſt raviſhing ſounds, where they have made their moſt delightful meals; it was in the *House of God*: *They have ſeen thy goings, O God, in the Sanctuary*, *Pſal. 68. 24. They have heard the joyful ſound of thy Word: They have been abundantly ſatisfied with the fatneſſ of thy Houſe.*

Do but conſider *David's* tears and grief for want of, and his fervent prayers for the fruition of publick Ordinances, even then when he had opportunities for private performances; and ſurely thou wilt eſteem the Miniſtery of the Word no mean mercy: See his ſorrow when he was driven from Gods Sanctuary; *When I remember theſe things, my ſoul is poured out: for I had gone with the multitude, I went with them to the Houſe of God*, *Pſal. 42. 3, 4. My ſoul is poured out*; that is, I am overwhelmed with grief, and even ready to dye, when I compare my preſent condition with my former happineſs, in the fruition of Religious Aſſemblies. There is an Elegancy in the phraſe *Poured out*; the word is applied to water, or any liquid thing, and in Scripture ſignifieth abundance, *Joel 2. 28. My life is ready to be poured out as water upon the ground, which cannot be gathered up again, when I remember my former mercies, and conſider my preſent miſery.* How bitterly and paſſionately doth he plead with *Saul*? *If the Lord hath ſtirred thee up againſt me, let him accept an Offering; but if they be the children*

of

of men, cursed be they before the Lord; for they have driven me out this day from the Inheritance of the Lord, 1 Sam. 26. & 19. How pathetically doth he bemoan it to his own soul? *Wo is me, for I dwell in Meshech, and my habitations are in the Tents of Kedar*: The los of his Father, Mother, Wives, Children, Lands, Liberty, nay of his very Life, would not have gone so near his heart, as the los of publique Ordinances: As his sorow was great for the want, so was his suit most earnest for the enjoyment of them; How many a prayer doth he put up for the liberty of the Tabernacle? *Psal. 43. 3. 4. & 27. 4.* It is the one thing, the principal special request which he begs of God: *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life*; and verse 8. how hard doth he pray for this priviledge: *Thou saidst, Seek ye my face; my heart said unto thee, Thy face Lord will I seek*: To seek the face of God in a general sense, is taken for the substance of Religion, or to seek God, *Psal. 24. 6.* but by the face of God in a strict sense, is meant the Ark of God, and place of his residence: Now *David* at this time being deprived of this inestimable benefit, in the ardency of his zeal presseth God, with all the arguments he could devise, to restore him to that happiness; among the rest, he urged God with his own words, *Thou hast commanded me to worship thee in thy Tabernacle, to appear before thee, that is my desire and delight, my heart would seek and see thy face there*: Thus he presseth God for performance

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formance on his side , that he might be enabled to obey Gods precept.

Where God denyeth publique Ordinances, there he himself will be a little Sanctuary to his chosen, Ezek. 11. 16. But where he affords them, he expects that they should be attended: Christ himself went often into the Synagogues.

Peter and John went up into the Temple at the hour of prayer, Acts 3. 1. On the Sabbath we went out of the City by a rivers side, where prayer was wont to be made, Acts 13. 23. and Paul reasoned in the Synagogue every Sabbath, Acts 18. 4. Those that by their practices contemn publique Worship, have neither Christ nor his Apostles for their pattern.

One of the Jewish Rabbies hath a saying, *He that dwells in a City where there is a Synagogue, and cometh not to Prayers, Merito dicitur vicinus malus, is deservedly stiled a bad neighbour.* Reader, if thou forsakest the Assemblies of the Saints, how useful soever thou mayest be to others bodies, yet thou art a bad neighbour in neglecting soul-service.

The Lord Jesus Christ as he was faithful as a Son in his own house, took special care to provide and prepare such publique servants, as might give every one their meat in due season. The Ministers of the word are his publique Officers appointed by himself to have the oversight of his Saints. They are both Fathers to beget, and Tutours to bring up his Sons and Daughters. They are his Stewarts to dispense publickly the mysteries of the Gospel of peace. But little do

do they think, who set light by publique Ordinances, what a price Christ paid, that he might enable and qualifie them for his Churches profit. The gifts he bestoweth on Pastors are not the least sign of his good will to his people. *Wherefore he saith, When he ascended upon high, he gave gifts to men. And he gave some Apostles; and some Profits; and some Evangelists; and some Pastours; and some Teachers. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature, of the fulness of Christ, Ephes. 4. 8, 11. 12, 13.* As Kings on the day of their Coronation, usually appear in all their Majesty and magnificence, and do some famous act (as of a general pardon or the like) which may speak their love and respect to their Subjects. So Jesus Christ when he rode Triumphantly in the Chariot of his ascension into Heavens glorious City, to sit and reign there at the right hand of the Majesty on High, gave abilities to Ministers, endowed them with answerable gifts and graces, that they might dispense the Ordinances of God powerfully, and profitably, as a special fruit of his passion for, and a singular testimony of his affection to his Church.

I would with thee therefore to be present at, and to continue to the end of publique Ordinances. *David* would be a Door-keeper in the House of God. Because a Door-keeper is first in, and last out. Friend, if thou wert feasting some Noble

person thou wouldst not rise from Table, unless necessity forced thee, before all were taken away, and thanks returned. I must tell thee that when thou art feeding with the blessed Potentate, it is much below good manners, to turn thy back upon him, without his leave and blessing.

Fifthly, If thou wouldst make Religion thy business on a Lords day, *Tune thine heart to spiritual joy and delight therein.* Holy alacrity and joy is not onely a crown and credit to, but also a special part of Christianity. *The Kingdom of God consisteth not in meats and drink, but in righteousness, and peace, and joy in the holy Ghost,* Rom. 14. 17. Gods ways are not so bad, but that the Travellers in them may be chearful; His work is good wages, and therefore its no wonder that his Servants are so joyful.

Because beleivers have ever cause of comfort, therefore they are commanded always to rejoyce, *Phil. 3.* Whether their sins or sufferings come into their hearts, they must not sorrow as they that have no hope; In their saddest conditions, they have the spirit of consolation. There is seed of joy sown within them, when it is buried under the clods, and appears not above ground. But there are special times when God calls for this grain to spring up; They have some red letters, some holy days in the Calendar of their lives, wherein this joy as Wine at a Wedding, is most seasonable, but among all those days it never relisheth so well, it never tasteth so pleasantly as on a Lords day, joy sutes no person so much as a Saint, and it becomes
no.

no season so well as a Sabbath. Joy in God on other days is like the Birds Chirping in winter, which is pleasing, but joy on a Lords day is like their warbling Tunes, and pretty notes in Spring, when all other things look with a sutable delightful aspect. *This is the day which the Lord hath made* (he that made all days, so especially of this day, but what follows) *we will rejoyce and be glad therein*, Psa. 118. 24. In which words we have the Churches *solace* or joy, and the *season* or day of it. Her *solace* was great. We will rejoyce and be glad. Those expressions are not needless repetitions, but shew the exuberancy or high degree of their joy. The *season* of it. *This is the day the Lord hath made*, Compare this place with *Mat.* 21. 22. 23. and *Act.* 4. 11. and you will find that the precedent verses are a prophetical prediction of Christs Resurrection, and ~~so~~ this verse foretels the Churches joy upon that memorable and glorious day. And indeed if a feast be made for laughter, *Eccles.* 10. 19. Then that day wherein Christ feasteth his Saints with the choicest mercies, may well command his greatest spiritual mirth, A thanksgiving day hath a double precedency of a fast day; On a *Fast-day* we eye Gods *anger*; On a *Thanksgiving-day* we look to God *favours*. In the former we specially mind our own *corruptions*. In the latter Gods *compassions*, therefore a *Fast-day* calls for sorrow, a *Thanksgiving-day* for joy. But the Lords day is the highest thanksgiving day, and deserveth much more then the Jewish *Purim*, to be a *day of feasting and gladness*, and a good day. On

Sic. Arnob.

On this day we enjoy the Communion of Saints and shall we not delight in those excellent ones, *Psa. 16. 3.* On this day we have fellowship with the blessed Saviour, and shall we not sit under his shadow, *with great delight? Cant. 1.* On this day we are partakers of the Ordinances of God and shall we not be joyful in the House of prayer? *Isa. 56. 7.* On this day we have special converse with the God of Ordinances, and who would not draw water with joy out of the Well of Salvation? *Isa. 12. 3.* Surely whilst we are in the midst of so much Musk, we must needs be perfumed. Who can walk where the Sun shines so hot, and not be warmed?

It is Gods precept (as well as thy priviledge) to make Gods day thy delight, *If thou call the Sabbath a delight, the holy of the Lord, Isa. 58. 13. Delights,* Tremel reads it. *Thy delicate things* according to the Septuag. Whether thou art meditating on Gods works, or attending on Gods Word, which are the two principal duties of the day, they both call for delight and joy.

If on this day of rest thou considerest the work of creation, and Gods rest, it behoveth thee to follow *Dauids* pattern, *Thou Lord hast made me glad through thy works, I will triumph in the works of thy hands, Psa. 92. 4.*

If thou considerest the work of Redemption, and Christs rest, surely out of the carcass of the Lion of the tribe of *Judah*, thou mayst get some Honey as may delight thy soul, and force thee to sing, *My soul doth magnifie the Lord, my spirit rejoiceth*

rejoyceth in God my Saviour, Luk. 1. 46, 47. The babe in the wombleapt for joy of him before he was born. The heavenly host sung at his birth, and wilt not thou at his second birth, his resurrection from the dead. O let the Primitive Christians salutations be thy consolation, *The Lord is risen*.

If thou meditatest on glorification, and thine own rest canst thou do less then *rejoyce in hope of glory*, what Prisoner shackled with Satans temptations, and fettered with his own corruptions, in the dark Gaol of this World, can think of the time when his Irons shall be knockt off, and he enjoy the pleasant light and glorious liberty of the Sons of God, and not be transported with joy? What heir in his minority, banisht from his kindred and country, can think without comfort of his full age, when he shall have the full fruition both of his estate and friends; doubtless friend, *the Sabbaths of the holy, are the Suburbs of heaven*. In heaven there is no buying, no selling, no ploughing, no sowing, nothing but worshiping God, communion with him, fruition of him, and delight in him; *There remains a rest for the people of God*. There they rest from their labours; If thou on a Lords day turnest thy back upon the World, and goest up into the mount, conversing with, and rejoycing in the blessed God, what dost thou less then begin thine eternal Sabbath here. Such a Lords day can be no less then Heaven in a looking glass, representing truly, though darkly, thy future eternal happiness; There is no perfume so sweet to a Pilgrim, as his own smoak.

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When thou art attending on the word, truly that Aquavitæ, that hot water may well revive thy ſpirit. *Thy testimonies are my delight*, ſaith David, *I have rejoyced more in thy testimonies, then in all manner of riches*, Pſa. 119. 24, 77. The Word of God is ſometimes called a *treasure*, and what beggar would not rejoyce in a *treasure*; ſometimes *fire*, and truly Reader thine heart is frozen, to purpoſe if this fire do not heat it; *Salomon* tell us, *As cold water to a thirsty ſoul, ſo is good news from a far Country*, Prov. 25. 25. The Word of God contains the beſt news that ever ears heard. *Peace on earth, good will towards men*; and the glad tidings of the Goſpel come from Heaven a far Country. What canſt thou ſay then? why they ſhould not be as welcome and refreshing to thee as cold water to a thirsty ſoul.

Variety of things that are excellent is not a little ground of complacency in them. Variety of choice voices pleaſe the ear, variety of curious colours delight the eyes; variety of dainties are acceptable to the taſte. *Nero* promiſes rewards to them that invented new pleaſures. God hath for that purpoſe diſt out his worſhip into ſeveral and various duties, that it might be more pleaſant to us. Sometimes we ſpeak to God, ſometimes we hear from God, ſometimes we are praying for ſupply of our neceſſities, ſometimes we are praying him for his infinite excellencies, ſometimes our mouthes are open to ſing, ſometimes our ears are open to hear the Sermon, ſometimes our eyes are open to ſee the Sacrament. The ſame meat is dreſt

dress several ways to make it the more welcome, and so the more strengthening to us. *Hippocrates* observes that that food which nature receives with delight, though not so good in it self, affords better nourishment then that which is more wholesome, against which nature hath a reluctancy. Reader, thy delight and pleasure in the sacred Ordinances of the Lords day will help to make them more profitable to thee. Some colours which do delight, do also strengthen the sight.

Sixthly, if thou wouldst make godliness thy business on a Lords day, *Let no duty satisfy without communion with God in it.* Ordinances are the Galleries and Gardens (and for that end appointed) wherein God and thy soul may walk together. For this cause they are called a *glass*, because therein the Christian beholds the glory of the Lord, *2 Cor. 3. 18.* As *Zachens* climbed up to the Sycamore Tree to see Jesus, and when he once had a sight of him, he came down joyfully; so go thou up into the Trees of duties for this purpose, that thou mayst see God in Christ; and unless this be granted thee, come down sorrowfully. When men go to meet a friend at a certain place, and they miss him, how discontentedly do they go away?

Alas, what are the Ordinances without God, but as a Table without meat, from which a living soul must needs depart thirsty and hungry? *David* loved the habitation of Gods house, but it was because it was the place where Gods honour dwelt, *Psa. 27.* *David* longed for the courts of God, more

then for his Crown relations or possessions, or any outward comforts, but it was because God afforded there his gracious presence; Gods glorious presence is in his Church Triumphant, but he is graciously present in his Church Militant. *My soul longeth, yea even fainteth for the Courts of the Lord; my heart and my flesh cryeth out for the living God,* Psa. 84. 2. His desire was as eager and earnest as of a longing woman with child, who is ready to faint away and dye if she be not satisfied: Sometimes he compares his desire to thirst, of which creatures are more impatient then hunger. *Psa. 63. 1.* Sometimes to the thirst of an Hart after the water-brooks, which creature being naturally hot and dry, in a very great degree, is exceeding thirsty; but the object of his desire, of his thirst, was God. *My soul thirsteth for God, for the living God, O when shall I come and appear before him!* Psa. 42. 1, 2. *To see thy beauty and glory, as I have seen thee in the Sanctuary.* It was communion with God in his life and love, in his graces and comforts, which the Psalmist so much longed for. The sweet smiles of Gods face, the honey dews of his Spirit, were *Davids* Paradise of pleasure, his heaven upon earth.

They that come to duty meerly for duty, know not what it meanes to meet with God, and therefore though they neither see his face nor hear his voice, yet are contented, like those that were born in some dark Dungeon, and never yet saw the Sun, they are well enough satisfied without it; but those who have seen it, and know that that light is pleasant,

pleasant, if they look up to the heaven of Ordinances, & see not the Sun of righteousness, its no longer day with them; The true Disciples met together the first day of the week, and enjoying Jesus among them, rejoiced indeed; but they are onely glad in duties, when they had seen the Lord, *John 20. 20. They were glad when they had seen the Lord.*

Reader, when thou goest to the Ordinances of God, go to meet God in the Ordinances. As *Moses*, go up into the Mount of duties to converse with thy Maker. Go to view the beauty of his face when thou enquirest into his holy Temple. When thou goest to prayer, let it be in hope to get thy heart nearer to heaven.

When thou goest to hear, mind communion with him that speaks from heaven, and then onely rejoyce in the word, when as the star to the wise men, leads thee to the place where Christ is. It is God in the Word which causeth efficacy, it is God in prayer who causeth prevalency, it is God in the Sacrament who causeth alacrity, it is God in a Sabbath who causeth complacency.

When thou goest to the waters of the Sanctuary, say as *Elisha* at the waters of *Jordan*, *Where is the Lord God of Elijah? Where is the God and Father of my Lord Jesus Christ? Why is thy Chariot, O Son of righteousness so long a coming! Why tarry? what clogs the wheels of thy Chariot? O when wilt thou come unto me*, *Psa. 101. 2.* When thou comest from the Ordinances, and hast not met God in them, though thou hast shewed never so great parts or gifts, or outward devotion, say as *Abse-*

1 Sam. 28. 15. *lom, All this avails me nothing, so long as I may not see the Kings face. Saul himself was sad and sorrowful, when he enquired of the Lord, and the Lord answered him not; and canst thou O Saint be joyful when thy beloved hath withdrawn himself!*

Psa. 43. 3, 4. *Look upon performances as boats to ferry thy soul over, and give it a passage to God, and take heed of going contentedly from God without God; let thy prayer be, O send out thy light, and thy truth; let them lead me, let them bring me to thy holy hill, to thy Tabernacle; then will I go unto the Altar of God, unto God my exceeding joy.*

Seventhly, *Sanctifie the whole day to Gods service*; Be early up in the morning, and as late as thy body will permit at night. The Israelites when they were to batter down the strong holds of Jericho, *rose up early in the morning*, Judg. 6. 15. Upon the Lords day thy work must be to batter down the strong holds of sin; rise early, lose no time. Do not lose the least moment (if it be possible) of this sacred day. The very filings of Gold are of worth; The smallest part of this holy day is of great price; The word *Shamur* to keep (the Sabbath) Lev. 19. 30. signifieth to keep with care and diligence as a great treasure, of which a man would lose none. When men beat Ginger, they will (if good Husbands) be careful that little fly out of the Mortar; but if they beat pearl, they are extraordinary watchful, that not the least of that be lost, because a little of that is of great value. Reader, if thou art a good Husband for thy soul, I doubt not but thou esteemest *thy time* in

in the week days at so high a rate that thou dar'st not squander it away in doing nothing, or in that which is worse then nothing; but O what worth, what price wilt thou set upon an *opportunity* upon a Lords day? How diligent wilt thou be to improve the least peice of that day? God giveth thee six whole days for thine own works; do not deny to him one whole day in seven. Let thy conscience be Judge; Is it not unrighteousness to buy by one measure which is greater, and sell by another measure which is lesser? when the day is consecrated to God, as the goods of *Ananias*, it is dangerous to keep back any part of it for our own use.

Do thou all the day long live and walk as it were in the other World; Make it a Sabbath, a day of rest. 1. From sin and wickedness, this is thy duty every day, but especially on this day; Every sin on a Sabbath is double, the season is a great aggravation of the sin. *The wicked indeed are like the raging Sea, which cannot rest*, but every day bubble up mire and dirt, *Isa. 57. 20.* 2. From the World and the works of thy calling; *Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it, shall surely be put to death; for whosoever doth any work therein, that soul shall be cut off from among his people, Exod. 31. 14.* The Jews were to rest from works of least importance, as gathering sticks (he that fetched in sticks, was sent out of the World with stones) and of greatest concernment, as *building the Tabernacle*; and though the Christian now hath more liberty, yet he hath no leave at all to pollute the day by wickedness, or
to

to prophane the day by any earthly work which might have been done before the day, or may be done as well after it.

May I not say to thee of this day, as *Elisba* to *Geehezi*? *Is this a time to receive money and garments, and sheep, and oxen, and men-servants, and maid-servants?* 2 Kings 5. 26. Is the Sabbath a time for civil affairs? The Sabbath day is therefore called *a day of restraint*, Deut. 16. 8. because then men are forbidden all work, saith *Junius*. As none were ever losers by laying aside their own works to attend Gods Worship; he took care of *Israels* safety whilst they were in his service, that none of their Neighbours though bitter enemies, should so much as *desire their Cities*, Exod 34. 24. so none I am confident were ever gainers by inching in some part of their callings unnecessarily at the end of Gods day, and by setting God aside to serve themselves; the very time will be a Canker to consume their estates; And as they that take Crocus into their stomachs, bring up not onely ill humours, but that also which would prove good nourishment; So some have had experience that their prophana-tion of Gods day to increase their estates, hath forced them to vomit up the whole, God hath given thee days enough for thy calling, space enough to mind it in, thou needst not trespass upon his holy day, upon his holy ground. It was no small aggravation of *Adams* sin, that though he had choice of fruits, he would eat of the forbidden fruit; so it will much increase thy sin, if when thou hast choice of time for thy trade, thou shouldst meddle with it on a Sabbath.

Reader,

Reader, as thy duty is to rest the whole day from wickedness and worldly work, so also to imploy the whole day in Gods Worship, be either praying, or reading, or hearing, or singing, or meditating, or discoursing with others about the Works or Word of God: Be always taken up, either with publique, private or secret duties. In the 92. *Psalme*, that *Psalme for the Sabbath*, v. 1, and 3. we are exhorted to *shew forth Gods loving kindness in the morning, and his faithfulness at evening*. Now we know that in Scripture sense the morning and the evening are the whole day; The whole day is Gods by ordination, and why should not it be his by observation; God hath dedicated this day wholly to his own Worship, now every devoted thing is most holy to the Lord. *Lev. 27. 28.*

The Pope and Church of *Rome* have *half holy days*, as *St. Blacies* day, which is holy in the forenoon onely; but God and the Church of Christ have no half holy days. Observe how exact God is in expressing a whole natural day. *From evening to evening you shall keep the Sabbath*, *Lev. 23. 32.* Their days were reckoned from evening to evening, from the creation; but ours (because Christ rose in the morning) from morning to morning.

If thou hast any sincere delight in God, and esteem of the true riches, I cannot but think that thou wilt be covetous of the smallest part of Gods day, and wish as *R. Jose*, that *thy portion may be to begin the Sabbath with those of Tiberias*, because they began it sooner then others, and to end it with those

Debet totus dies festivus à Christiano expendi in operibus bonis *Grosbead in precept.*

Hoc censulo- quitur propheta, Si à primo mane incipimus laudare d-um, continuandas esse ejus laudes ad ultimam noctis partem. Calvin in loc.

Jewish Antiq. l. 3. c. 3. Ex Buxtorf. Comment mas.

Josh. 10 12.

those of Tsepphore, because they continued it longer than others. If thy soul ever met God on a Sabbath, thou wilt surely be ready to say with Joshua, *Thou Sun stand still in Gibeon*, and thou *Moon in the valleys of Ajalon*; O that the day were longer, that I might have more time to fight the Lords battels against my spiritual enemies!

Eighthly, If thou wouldst make Religion thy business on a Lords day, *Meditate therein on the word and works of God*. Consider his works; This is part of the work of the day. David in that Psalm for the Sabbath, givesthee a pattern, *O Lord how great are thy works! and thy thoughts are very deep*, Psa. 92. 5. Its a dishonour to a workman, to make excellent peices, and to manifest abundance of Skill and Art, and ingenuity, and then not to have them taken notice of. God hath done *his mighty works to be remembred, and wondred at*. Its said of Pythagoras, that he lived sequestred from men in a cave for a whole year together, that he might meditate on the abstruse points of Philosophy. I wish thee to an easier and pleasanter task, to sequester thy self some time every Lords day, to ponder the infinite perfections which appear in the operations of his hand. God will be both admired and magnified by his people on earth as well as in Heaven, which none can do but those that seriously consider his works; Men have been much wondred at for some peculiar rare works, though in them a Christian should look farther, even to God the Author of their skill and wisdom. The very Greeks acknowledged somewhat like this, that all Arts come from God.

God, in making *Minerva* the Daughter of *Jupiter*, and to have had her generation in his Divine brain; but alas the choicest peices of men to the smallest Works of God, are but as childrenshouses of dirt to the stateliest Courts of Christendom. *Archites* was much extolled for causing a Dove of Wood to hang in the Air, being equally poised with its own weight; but what is this to the work of God in hanging *the earth upon nothing*? *Job* 26. 7. The earth is the heaviest and lowest Element. A little peice of earth held up and let fall, will never cease moving till it come to rest upon some solid body; and yet behold the great mass of earth with innumerable bodies upon it, hangs fast in the midst of the open Air, having no visible Pillar nor foundation to rest upon. Well might God reckon it to *Job* among his wondrous works, *Job* 38. 4, 5, 6. *Upon what be the Sockets of it fastened*? *Aristotle* himself could not but admire it. *Archimedes* was famous for contriving the motions of the Sun, Moon and Stars in his *Horology*; but alas what is this to the glorious heavens themselves, which God stretcht out like a Curtain, and to the Noble Host of great and glittering bodies, keeping their Rank and File, and being not onely incredibly swift, but also regularly and orderly in their motions! *The Heavens declare the glory of God, and the Firmament sheweth his handy work.* There is so much of God appearing in the Heavens, that many have taken them for God, and given them divine worship. *Naturalists* tell us that the head of *Nilus* cannot be found, but many sweet springs issuing from

it are discovered. Though thy finite capacity can never reach fully the fountain and head, Gods infinite Being and Excellencies; yet thou mayst finde many refreshing streams which flow from it. A little River will lead thee to the Ocean! Ohow much of the *goodness, power and wisdom* of God appeareth in the work of creation! The Rabbies say that in every Apex of the Law there is a Mountain of sense; sure I am that in the *smallest Creatures* there is abundance of the *Creatour*; How doth the Wisdom of God shine forth in the exquisite workmanship, variety, order, subordination, and serviceableness of the *Creatures* one to another, that *David* might well cry out, *O Lord, how marvellous are thy works, in wisdom hast thou made them all.*

Schiller. Anna!

Pontanus, Chancellour of *Saxony*, propoundeth to be viewed and weighed the most beautiful Arch-work of Heaven, resting upon no post but Gods power, and yet standing fast for ever. The clouds as thin as the liquor contained in them; behold, saith he, how they hang and move though weighty in their burden, thy salute us onely, or threaten us rather, and pass we know not whither; How doth his goodness appear in furnishing the World so richly for the supply of his *Creatures*! *the earth is full of thy goodness.* *Luther* in his *Colloquia Mens.* tells us that God is at more charge every day to maintain Sparrows, then all the yearly Revenues of the King of *France* are worth; but especially towards man, in making him so excellent a Creature, and in making so many excellent creatures for him.

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His power is also evident both in creating such great and noble creatures of nothing (he used not the least tool or instrument in making the Heavens and earth) and in having them all at his beck and bidding, at his call and command; the greatest do him homage, and the smallest do him service. The Sun as strong and swift as he is (moving as some write every hour 16000 Miles) yet he flies back like a Coward if God speak but the word, *Job*. 10. 12. *Job* 9. 5, to 10. He armeth Flies and Lice; and what Execution did they do upon the Egyptians?

Cambden tells us the Armes of the *Shagburies* in *Warwick-shire*, being Stars, are found engraven in the very stones within their *Manor* of *Shagbury*; Whether that be true or no, I know not; but sure I am that the Armes of the Infinite God, his eternal power, manifold wisdom, and matchless goodness, are so plainly written on his works in the World, in that first volume of Creation, that he that runs may read them. *Solomon* tells us, *God hath set the World in mens hearts*; namely, that the skilfulness of the Workman may be admired in the exactness of his works, *Eccles*. 3. 11.

Camb. Britain.

I might draw thee farther, and shew thee (but that I would not be so large) how these glorious perfections of God are Printed in a larger letter, in a fairer character, in the second volume, the work of Redemption. This is the object of Angels admiration, and ought to be of thy meditation.

Truly thy duty is to read God in the first booke,

the book of the creatures; and more especially in the second, in Jesus Christ upon his own day.

Thy meditation of Gods works, as it will give honour to God, so it will not a little further thy spiritual good; When *David* considered the work of creation, he falls presently upon exalting God, and debasing himself. *When I consider the Heavens, the work of thy hands, the Moon and the Stars which thou hast made, O Lord our Lord, how excellent is thy name in all the earth, and thy glory above the Heavens; there he sets God up high; but then he casts himself down low, What is man that thou art mindful of him, and the son of man, that thou dost thus visit him!*

When thine heart is like Wax hardened, bring it by meditation to the warm beams of this Sun, and they will soften it.

So when *David* considered the work of Redemption, how doth he magnifie God, and vilifie himself. *What am I! and what is my Fathers House, that thou hast brought me up hitherto! and yet this was a small thing in thine eyes O God; for thou hast also spoken of thy servants house for a great while to come,* 1 Chron. 16. 16, 17. O Friend, as rubbing the Limbs with hot Oyls is a great means to recover them when they are benumb'd; so when thy heart is dull and dead, on a Lords day, if thou wouldst but ply it with the meditation of the infinite love and goodness of God in sending his Son to dye for thy soul, it would be a Sovereign means to quicken and revive it.

Consider also the Word of God which thou hast heard on that day ; Do thou like *Mary*, ponder it in thine heart. Meditation to the word, is what fire is to water; though water be naturally so cold, yet put fire under it, and it will make it hot and boyling; so though thine heart be cold in regard of affection to the word, put but this fire under it, and it will boyl with love to it ; *O how love I thy law* ! there is his heat of affection (the expression is both by way of interrogation and acclamation, shewing the fervency and intension of his love) but what was the fire which caused it ? *it is my meditation all the day*, *Psa. 119.*

The reason why some men profit so little by the word, is, want of meditation. If a man eat his food, and as soon as it is in his stomach vomit it up again, it is no wonder if he get little strength by it, or if he pine and consume away. Truly, if Sermons enter in at one ear and out at the other, making no stay with thee, I shall not marvail if they work no change in thee.

CHAP. XXII.

Brief Directions for the Sanctification of the Lords day, from morning to night.

REader, beside those general directions which I have largely insisted on, I shall annex here some short directions, how thou mayst spend a Lords day from the beginning to the end of it, as
may

may be most for the honour of God, and the furthering thine own everlasting good.

1. Be sure thou takest some paines with thy heart the *afternoon* (or *evening* at least) before, to *prepare thy soul for the ensuing Sabbath*. As our whole life should be a preparation for death; yet the nearer we draw to the night of our dissolution, the more gloriously (as the setting Sun) we should shine with holiness; so in the whole Week we should be preparing for the Lords day; but the more the day doth approach, the more our preparation must increase. The bigger the Vessel is, the more Water may be carried from the Fountain. According to the measure of the Sacks which the *Patriarchs* carried to *Joseph*, so were they filled with Corn by *Joseph*; preparation doth not onely fit the heart for grace, but also widen the heart that it may receive much of the Spirit of God. Some Servants when they are to bake in the Morning, put their Wood in the Oven over night, and thereby it burneth both the sooner and the better. Men make much the more riddance of their work, who being to travail a great journey, load their Carts, or put up their things, and lay them ready over night. If thou art a Christian, thy experience will tell thee, that after thou hast on a Saturday called thy self to account for thy carriage on the foregoing Week, bewailed thy miscarriages before the Lord; in particular, thy playing the Truant on former Lords days, when thou shouldst have been learning those Lessons which Christ hath set thee in his Law, and hast been earnest with
God

God for pardon of thy sins, and a sanctified improvement of the approaching Sabbath; I say thy experience cannot but teach thee that thy profit after such preparation will make thee abundant amends for thy pains; and that thou hast the best visits, the sweetest kisses, when thy lips, thy heart, are thus made clean beforehand.

2. If the weakness of thy body do not hinder *rise earlier on the Lords day then ordinary.* When the Israelites were encompassing *Jericho*; on the seventh day, they rose early in the morning; and according to many Expositors it was on the Sabbath day the walls of *Jericho* fell down, *Josh. 6. 15.* One main work which thou hast to do on a Lords day, is, to batter down the strong holds of sin, to conquer those *Canaanites* which would keep thee out of the promised land; do thou rise early for this end. He that riseth and setteth out early, goeth a considerable part of his way before others awake. Its sordid to lie lazing and to turn upon thy bed as a door on the hinges (and never the farther off) upon any day, but most sad and sinfull on a Lords day.

3. When thou *first awakest*, turn up thy heart to God in praise for his protection the night past, for the light of another day, especially of his own day; and in Prayer for the light of his countenance, and for assistance in every duty, and his direction throughout the day. As thou art *rising*, if no other more profitable Subject offer it selfe to thy thoughts, Meditate how the night is spent, the day is at hand; it concerneth thee therefore to put

put off the works of darkness, and to put on the armor of light. When thou thinkest on the nakedness of thy body, how unseemly it would be for thee to walk up and down without raiment do not forget the nakedness of thy soul by sin, and how uncomely thou art in the sight of God, without the robes of Christs righteousness and the graces of the Holy Ghost.

4. When thou art *drest*, let nothing hinder thee from thy *secret devotion*. When thou art in thy closet consider of the price which God hath put into thy hand, the value and worth of a Lords day, the weight and concernment of the duties therein, and the account thou art ere long to give for every Sabbath and season of grace. These thoughts, as heavy weights on a clock, would make thee move more swiftly in the work of the day. After some time spent in meditation, in some short, yet reverent and hearty petitions, intreat Gods help in the present and subsequent duties of the day; After which read some portion of the *Scripture* and pour out thy soul in prayer. Get thy heart effectually possessed with this truth, That God must work his own work in thee and for thee, or it will never be done; that as the Spirit moved on the waters at first, and then the living creatures were formed; so the Spirit must move upon the waters of Ordinances, before they can produce or increase spirituall life. Hereby thou wilt be stirred up to more fervent supplication for, and more importunate expectation of help from heaven; In thy prayers remember *all the assemblies of the*

Saints

Saints that they may see Gods beauty, power and glory, as they have sometimes beheld them in his sanctuary. Intreat God to cloath his ordinances with his own strength that they may be mighty through him for the bringing in, and building up many souls. In speciall, when thou art at prayer, think of the *Preachers of the Gospel*; Conceive that thou hearest every one of them speaking to thee as Paul to his Romans, *I Beseech thee for the Lord Iesus Christs sake, and for the love of the spirit, that you strive together with me in your prayers to God for me*, Rom. 15. 30. Their work is of infinite weight, it is God-work, Soul-work, Temple-work; Not one of them but may say (with *Nehemiah*) on a Lords day, upon much greater reason, *O I am doing a great work*. Nehem. 6. 3. Their opposition is great The Devill will do what may be to hinder them; the world hates them, their own hearts will distub them; Their strength is small, their graces are weak; Alas what can they do! O therefore pray for them.

5. After thy secret duties thou mayst (if nature require) *refresh thy body* with convenient food. Thy God alloweth thee to cherish, though not to overcharge thy outward man, I shall speak to thy carriage about eating and drinking in the twenty third chapter, and therefore omit it here.

Vide Family duties in Cap. 27

6. In the next place it will be fit that thou *call thy family together* and enter upon *family duties*. Namely to read the word of God, to call upon the name of God, and to sing to the prayse of God.

7. Let as *many of thy family* as can conveniently be spared accompany thee to publick Ordinances.

Vide more of this in Cap. 27.

Remember the command, *Thou, thy son, thy daughter, thy man-servant and maid-servant, and all within thy gate.* Do not pamper their bodies, and starve the souls of thy household ; It is Recorded of Dr. *Chaterton*, Mr. of *Emmanuel* Colledge, that he never caused any of his Servants to stay at home on a Lords day, barely to dress meat ; be able to say with *Cornelius*, (who feared the Lord with all his house) *we are all here present before God.*

8. As thou art going to the place of publique Ordinances, consider with thy self that thou art going to converse, not with men, but with God; even with that God who searcheth the heart, who will not be mocked, and who is of pure eyes then to behold iniquity, that thou mayst hereby be quickened unto uprightness, and seriousness, and to dart up some ejaculatory prayer to God for aid and assistance.

9. In every part of publique worship, carry thy self with *reverence, humility, love, faith, and sincerity.* Hear, sing, pray, receive the Sacrament as one that doth all in Gods sight, as one that is working for his immortal soul, and as one that within a few days shall enter the gates of death, and never have a season more for such sacred duties. Depart not from the Church till all be done. In a Court of civil Judicature, thou wilt stay till the Court riseth ; If thou wouldst have Gods blessing with thee, do not leave it behind thee. As thou comest from the Church, meditate *On* what thou hast heard, chew that meat which the Minister hath put into thy mouth, thereby

thereby thou mayst get much spiritual nourishment.

10. When thou art come home, usually let nothing hinder from prayer, either in thy family or closet, wherein I would advise thee to turn the heads of the Sermon and Chapters read, into Petitions, as also to beg pardon of thy wandrings in the Worship of God, and beseech him who with his own hand wrote the Law in two Tables, that he would write the word Read and Preached in the Tables of thine heart.

11. At Dinner take heed of excess, whereby thy body will be unfitted to serve thy soul; yet do not pinch or punish thy body, because the day is a day of joy and delight; I would wish thee to watch thy heart and tongue all the day long, but especially at meals, that thou mayst not think thine own thoughts, nor speak thine own words. If thy self or others start any unseasonable or earthly discourse at Table, give conscience leave to speak to thee, as *Judas* to the Apostles, *What needeth this wast? What needeth this wast of precious time*, of so rich a treasure as every part of this day is. Let the first dish at Table be Gods, I mean when a blessing is desired, let presently some savory discourse be offered; hereby sin may be prevented; The *Jews* had two notable defeats on the Sabbath day, because they would not defend themselves; the first defeat was by *Antiochus*, the second by *Pompey the Great*. Reader if thou wouldst not have Satan to foil thee on a Lords day, keep a strict watch over thy thoughts, words, and works. After

*Iosephus l. 12.
c. 8. & l. 14 c. 8*

Dinner, as time will give leave, either Sing, or Pray with thy family, or repeat what thou hast heard, or busie thy self in Godly conference chiefly about what was Read or Preached that morning.

12. Neglect not afternoon Ordinances. Some Persons are like some Physitians, *Fore-noon men*; they must be sought to in the morning onely, if you would find them about Religious duties. Friend, If thy soule ever met thy Saviour in publique duties, thou canst not but love and prize them at an high rate. In the close of the day sometimes God sendeth in the cheif blessing of the day. A Sabbath Tide hath brought in many a good draught of Fish. Be present at, & serious in publique Ordinances. As an error in the first concoction can never be mended in the second, so an error or carelessness in publique, cannot be mended by carefulness in private.

13. When thou returnest from publique Ordinances, take some time to meditate on the word or Works of God; thou mayst read over the eighth particular in the twenty one Chapter to help thee therein.

14. Do not lessen thy secret or private duties on that day; let them rather be increased then diminished. The Offerings under the Gospel were Prophefied to be greater then under the Law. Under the Law *one Lamb* was to be offered; Under the Gospel *six Lambs*, *Numb. 28. Ezek. 46.*

15. Call thy Children and Servants to account what they have learned that day, and explain what they

Sanctification of the Lords day,

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they understand not; hereby thou wilt benefit both thy self and others. *Chennitius* observeth that our blessed Saviour in the 4. of *Mark*, and 14. of *Luke*, after he had instructed the people as a publique Preacher on the Sabbath day, did examine and teach his Apostles as a private Master of a Family.

Examen de dieb
f. ft.

16. At Evening, Sing, Pray, and (if thou canst) repeat (the heads at least of) both the Sermons. *Plutarch* reporteth of a River which runneth *sweet in the morning, and bitter at night*; Let it not be said of thee, that thy Morning was like *Nebuchadnezzars* Image of Gold, and thy evening like the feet of it, of clay.

17. Before thou goest to rest, examine thy self what thou hast got or lost that day. Reflect upon the carriage of thy heart in the several duties, as also what welcome thou hadst at the Throne of grace; what covered dishes were brought thee by the spirit from Gods own Table; that accordingly thou mayst beg pardon or return praise. If thou hast been melted with Gods affection, obtained any strength against thy corruptions, or received any degree of grace, take heed of ascribing the glory to thy self; In *Justinians* law it was decreed, *That no Work-man should set up his name within the body of that building which he made out of another mans cost*. If thou didst pray, or hear, or sing, or read, or meditate with any life or delight, seriousness or sincerity, in any measure agreeable to his Word and Will, all was from God; there was not a stone used by thee towards this spiritual

ritual building, but it was taken out of his Quarry. As he is the Author, so let him have the honour.

18. Be watchful over thy self at the latter end of the day, with all imaginable circumspection, that the last part of the day, may be the best part of the day; Some Souldiers prevail in the day, but lose all again at night, because they are slothful when their Quarters are beaten up by their Enemies. Some lose at night what they got in the day; like *Hannibal*, they know how to obtain a Victory, but not to improve a Victory. Usually the Evenings are cold though the days are hot.

19. As Oratours at the close of their speech, use all their Art and Skill to move the affections of their Auditors, so at the close of the Lords day, put forth all thy grace and spiritual strength, to prevail with God for a blessing. Say of the Sabbath, as *Jacob* to the Angel, *I will not let the go without a blessing.*

20. Labour to keep the influence of Lords day Ordinances warm upon thy spirit all the week after; let not thy devotion pass away with the day. Some Children when they put on new Shooes on a Sabbath, are very careful to keep them clean, are unwilling to set their feet to the ground for fear of dirt, but in the week days will run up to the Ankles in Water or Mire. O let not childrens play be thy earnest, but endeavour that thy practices in secret and private, in thy calling and in all companies on the Week days, may be answerable to

to the great priviledges which thou didst enjoy, and the grace which thou didst receive on the Lords day.

A good wish about the Lords day, wherein the former heads are Epitomized.

THe first day of the Week being of divine institution, and Baptized by God himself with that Honorable name of the Lords day, partly in regard of its Author, This is the day which the Lords hath made; partly in regard of the blessed Redeemer, who rose that day and Triumphed over the Grave, the Devil, the Curse of the Law, and Hell; it being a day Sanctified for the glory of my Saviour, of which I may say as of Jacob, The Lord hath chosen it to himself for his peculiar Treasure, Psa. 135. 4. and a day set apart for the spiritual and eternal good of my precious soul, wherein I may enjoy communion with my God in all his Ordinances, without interruption, I wish in general that as the Spirit may be in me in the week days, so that I may be in the Spirit on the Lords day, filled therewith, and enabled thereby to have my conversation all the day long in Heaven. O that my care in fitting my soul for it, my holy carriage at it, and my sutable conversation after it, may testifie that I had rather be a Door-keeper in the House of my God, then to dwell in the Tents of Wickedness; and that I esteem one day in his Courts, better then a thousand else-where. I wish in particular that I may prepare for it, as for a Wedding day, wherein Christ and my soul are to be espoused together, and to that end before it cometh,

may

The Introduction.

Preparation

may be careful, so to order my earthly affairs that they may not incroach upon this Holy ground; and so open the door of my heart, and adorn it with spiritual excellencies, that the King of Glory may enter in, and think himself a welcome Guest in my soul: O that I might never give my God cause to complain of me, as once of the Jews, Your Sabbaths and solemn feasts I cannot away with, for your hands are defiled. As Nehemiah shut the Gates of the City, that no burdens might be carried in on the Sabbath day, so let me secure the Gate of my heart, that no Worldly things may disturb me in Sabbath duties. O let me not like Martha be careful, and troubled about many things, but on this day especially, sit at Christs feet, mind the one thing necessary, and chuse the good part which shall never be taken from me. I wish that I may long more for it then ever a Bride-groom did for his Bride; that when it is come in, I may bid it heartily Welcome: and that as my Saviour rose early, that morning to justifie me, so I may rise early on this day to glorifie him.

Esteem the
day as a pri-
viledge.

I desire that this holy day may be an high day in my account, both because the Lord of the Sabbath hath separated it to sacred uses, and because it is the day of his resurrection, whence so much good cometh to my soul. By his passion he layd down the price of my redemption; but by his rising again (the Judge of Quick and dead sending his officer, an Angel, to rouse away the stone, open the prison door, and let him out) he manifesteth to the world that the debt is discharged and the law fully satisfied: O of what value should this day be to me! My Redeemers humili-
ation

ation indeed, was like Josephs imprisonment, but his delivery out of the grave, like Josephs enlargement and preferment, whereby he came into a capacity to advance and enrich all his relations.

I pray that I may look on this day as a special season to sow to the spirit in, and improve it accordingly. I believe that my God will not hold him guiltless that takes his name or spends his day in vain. O let me not like a foolish child, play by that candle which is set up for me to work by, lest I go to the bed of my grave in the dark of sin and sorrow. I wish that I may not neglect either secret or family duties on this sacred day, but yet that I may so perform them, that they may be helps, not hinderances to publique Ordinances; that since God loveth the gates of Sion above all the dwellings of Jacob, I may set an high price upon, and have an ardent love to the habitation of Gods house, and the place where his honor dwelleth; that as a true child of my heavenly Father, I may love most, and like best, that milk which is warm from the breasts of publick ordinances: I wish that I may call the Lords day my delight, it being a day wherein I enter into the suburbs of the holy City; and begin that work of praying, pleasing, and enjoying my God, which I hope to be employed in to eternity; that it may be my meat and drink to do the Will of my God. O that I might so savour the things of the Spirit, and so taste the Lord to be gracious, that love may be the Loadstone to draw me to my closet, family and to Church; and season every service I am called to upon the Sabbath; Because every part of this day is of great price, more worth then a whole World, I desire that not the least

A price to get and increase grace.

Publique Ordinances to be esteemed the chiefest work of the day.

Delight in it

Sanctifie the whole day.

E e e

moment

Communi-
on of God
in Ordinan-
ces.

moment of it may be squandred away, but (as the Disciples after the miracle of loaves) I may gather up with care and conscience, the smallest fragments, that nothing be lost. My God giveth me good measure, heaped up, pressed down, shaken together, and running over; why should I be niggardly to him (to my self indeed, for it is my profit, not his) when he is so liberal, so bountifull to me. I wish in regard the blessed God is not onely the Master, but also the Marrow of his day, that no Lords day may satisfie me, without the Lord of the day. Alas what is the best time, without the Rock of eternity? what is the best day without the Ancient of days? what are the Ordinances of God without the God of Ordinances? what are Sabbaths, Sermons, Sacraments, and Seasons of Grace without the dearest Saviour, but as broken Cisterns, glorious Dreams, or gilded nothings? I have read of a good soul who answered his Friend, Speak to me while you will, no words can satisfie, except you mention Christ; write to me what you will, it will not satisfie, except in your Letters I may read Christ. O that in no Sermon I might be contented till I hear Christ, and that in no Chapter I might be pleased till I can read Christ; that as the Needle touched with the Load-stone, never resteth till it turn to the North, so my heart may be restless in holy duties, till it turneth to, and hath fellowship with the Lord of Heaven. The Lords day is an excellent resemblance of my future blessedness, wherein I shall enjoy my Saviour fully, and my God shall be all in all to me; Lord, let never this day pass without some taste of those celestial pleasures.

Medi-

Meditation on the Works and Word of my God, being a duty most in its prime and season on a Sabbath day, I beg that what time I spare from publique, private, or secret performances, I may imploy to this purpose; that I may behold my God to be infinite in wisdom, power, and goodness in his foot-steps of creation, and stand amazed at that rare Workmanship, those curious contrivances of his (which Angels look into with admiration) that appear in his Master-peice, that work of Redemption: and for his word, let my heart be able to say with David, Oh how love I thy law! it is my meditation all the day.

I wish that I may watch over my thoughts, words, and actions all the day long; in special, that as when the holy things belonging to the Sanctuary were to be removed, they were covered all over, lest any dust should soil them; so I may cover my heart with such circumspection that no dust of sin may cleave to it. O that I might be so wise and watchful, that there may not be the least minute of the day wherein I may not either do, or receive some good. Lord, let no Sabbath pass without some saving good to my precious soul.

I desire Finally, that I may not lose the heat of the day in the cool of the Evening; I mean, that what good, If gain from my God, through his Ordinances in the day, may not be lost by my negligence at night; but that as a wise Commander, I may then double my Guard, and expect with much importunity some evening dews of comfort and grace. O that I might so keep the Sabbath of my God, chuse the things that please him, and take hold of his Covenant, that I might so turn away my foot from the Sabbath, from

Watchfulness.

Conclusion of the day.

Is. 56. 4, 5, and
58. 13.

doing my pleasure on his holy day, and call the Sabbath my delight, the holy of the Lord; that I may have (with the Eunuch) within the House of my God, a name better then of Sons and Daughters, even an everlasting name that shall not be cut off. Amen.

A Good Wish to the Lords day.

Luk. 1. 28.

Dan. 9. 23.

Psa. 45.

Heb. 1. 11, 12.

HAil thou that art highly favoured of God, thou map of Heaven, thou golden spot of the week, thou Market-day of souls, thou Day-break of eternal brightness, thou Queen of days; the Lord is with thee, blessed art thou among days. I may say to thee what the Angel said to Daniel, O day greatly beloved. Thou art fairer then all the Children of time, grace is poured into thy lips; God, even thy God hath anointed thee with the Oyl of gladness above thy fellows. Of the Jewish Sabbaths and other Festivals, in comparison of thee it may be spoken, They perish, but thou remainest, and they all wax old as a Garment; And as a vesture hast thou folded them up, and they are changed, but thou shalt (maugre the malice of men and Devils) continue the same and thy years shall not fail. As the Temple succeeded and exceeded the Tabernacle; this was fleeting, that was fixed; so dost thou all former Sabbaths, they were but morning stars to usher in thee, the Sun, and then to disappear. Other Festivals in all their Royalty are not arrayed like unto thee. All the graces triumph in thee, all the Ordinances conspire to enrich thee; the Father ruleth thee, the Son rose upon thee, the Spirit hath overshadowed thee. Thus is it done to the day which

which the King of Heaven delighteth to honour. Thou hast not only a common blessing with other days by the law of nature, but a special blessing above all other days, from the love of thy Maker. Let thousands mark thee for their new birth-day; be thou a day (as it was said of that night to the Jews) much to be Remembered, much to be observed to the Lord, for bringing many out of worse then Egyptian bondage; be thou to them a day of light and gladness, of joy and honour and a good day. On thee light was created, the Holy Ghost descended, life hath been restored, Satan subdued, sin mortified, souls sanctified, the Grave, Death and Hell conquered. O how do men and women flutter up and down on the Week-days, as the Dove on the waters, and can find no rest for their souls, till they come to thee their Ark, till thou put forth thy hand and take them in! O how do they sit under thy shadow with great delight, and find thy fruit sweet to their taste! O the mountings of mind, the ravishing happiness of heart, the solace of soul which on thee they enjoy in the blessed Saviour! They are sorry when the days shorten for thy sake, they wish for thee before thou comest, they welcome thee when thou art come, and they enjoy so much of heaven in thee, that thence they love, and look, and long the more for their eternal Sabbath. Go forth, O thou fairest among Women, and be thou fruitful in bringing forth Children to thy Maker and Husband. Be thou the Mother of thousands and of millions, and let thy seed possess the Gate of them that hate them. Do thou, like Rachel and Leah, build up the House of Israel, do thou worthily in Ephratah,

Exod. 12. 42

Ester. 8. 16.

Gen. 24. 60.

Psa. 132.

Ephratah, and be thou famous in Bethlehem. Gird thy sword upon thy thigh, O thou mighty and gracious day, and in thy Majesty ride prosperously, because of meekness, righteousness, and truth, let thy right hand teach the terrible things; let thine arrows be sharp in the hearts spiritual enemies, whereby the people may fall under thee. The Lord hath chosen thee, he hath desired thee for his habitation; Thou art his rest for ever; in thee he will dwell, for he hath desired it. Let him abundantly bless thy provision, and satisfy thy poor with bread; let him cloath thy Priests with salvation, and let thy Saints shout aloud for joy; let thine Enemies be cloathed with shame, but upon thy head let the Crown flourish; let Nations bow down to thee, let Kingdomes fall down before thee; Let all the Kingdomes of the earth become the Kindomes of thy Lord and of thy Christ; be thou honoured as long as the Sun and moon shall endure, even throughout all Generations. Thou art like Joseph a fruitful bough, even a fruitful bough, by a Wall whose Branches run over the Wall. The Archers have sorely greived thee, and shot at thee (endeavouring to weaken thy morality) and bited thee, but thy bow abode in strength by the hands of the mighty God of Jacob, from thence is the Shepherd, the stone of Israel; Even by the Lord of Sabbaths who shall help thee, and by the Almighty who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of this day have prevailed above the blessings of all other day; let them be continued and increased on the heads of this holy and honourable day, and on the head of that day which is separate from

from it brethren. Let them be ashamed and confounded that seek after thy hurt, let them be turned back and put to confusion that desire thy ruine; let all those that seek thee rejoyce and be glad in thee; let them that love thy sanctification say continually, Let the Lord be magnified who delighteth in the prosperity of his Saints, and therefore hath set apart his Sabbath for their soul good; Thou (like Jacob) hast got away the blessing from the other days, yea thy God hath blessed thee, and thou shalt be blessed, Blessed are they that blest thee, and cursed are they that curse thee; In a word, The Lord be gracious to thee, and delight in thee, and cause the light of his countenance to shine upon thee; let all thine Ordinances be cloathed with power and be effectual for the conversion and salvation of millions of souls; Let thy name be great from the rising of the Sun to the going down of the same. Finally, farewell sweet day, thou cream of time, thou Epitome of eternity, thou heaven in a glass, thou first fruits of a blessed and everlasting harvest! did I say farewell? A wel fare I wish to thee; but O let me never lose thee, or take my leave of thee, till I come to enjoy thee in an higher form, to see the Sun of righteousness (who early on thy morning rose and made a day indeed while the natural Sun was behind) face to face, and to know thy Maker and Master as I am known of him when I shall be a pillar in the Temple of my God, and shall go out no more but serve him day and night, to whom for the inestimable dignity and priviledge of his own day, be Honour and Glory for ever and ever, Amen, Amen.

CHAP. XXIII.

How a Christian may exercise himself to Godliness in natural actions. And first in eating and drinking.

Secondly,

*Non semper oro
non semper me-
ditor, sed vestio
dormio, edo, bi-
bo ; hæc omnia
si in fide fiunt,
tanquam recte
facta, divino ju-
dicio approban-
tur. Luth. in
Gen. 33.*

AS thy duty is to make **religion** thy business in religious, so also in *natural actions*. A good Scrivener is not onely careful how he makes his first and great letters, his *flourishes*, but also the smallest letters, nay his very *stops* and *comma's*. A Scribe instructed for the Kingdom of heaven, is heedfull not only that the weightiest actions of Gods immediate worship, but also that the meaner passages of his life be conformable to Gods law. A wise builder will make his Kitchen as well as his Parlor, according to rule. A holy person turns his *natural* actions into *spiritual*, and whilst he is serving his body, he is serving his God. It is said of a Scotch Divine, *That he did eat, drink and sleep eternal life*. Luther tels us, that though he did not always pray and meditate, but did sometimes eat, and sometimes drink, and sometimes sleep, yet all should further his account ; the latter as truly, though not so abundantly, as the former : And indeed it is our privilege that natural actions may be adopted into the family of religion, and we may worship God as really at our tables as in his temple.

Saints must not like brute beasts, content themselves with a *natural use of the creatures*, but use them as chariots to mount them nearer, and cords to bind them closer to God. Piety or Holiness to the Lord

Lord must be written upon their pots, *Zac. 14. 20. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. 10. 31* Philo observeth that the ancient Jews made their feasts after sacrifice, in the temple, that the place might mind them of their duty to be pious at them. It is a memorable expression *Exod. 18. 12. And Aaron came, and all the elders of Israel to eat bread with Moses father in law before God.* In which words we have the greatness of their courtesie, and the graciousness of their carriage. For their courtesie, though Jethro were a stranger, and no Israelite, yet the elders honored him with their company. *And Aaron and all the elders came to eat bread with Moses father in law.* But mark the graciousness of their carriage, they came to eat bread with him before God; that is, *In gloriam et honorem Dei*, to the honor and glory of God, saith Calvin. They received their sustenance, as in Gods sight, and caused their provision to tend to Gods praise.

God takes it ill when we sit down to table and leave him out, *Zach. 7. 6. When ye did eat and when ye did drink, did ye not eat for your selves, and drink for your selves? He sends us in all our food, we live at his cost; and therefore our eating may well be to his credit, who is the Master of the feast.*

The Jews according to some, had officers at every feast, whom they called *Præfecti morum*; their work was, the inspection of the guests, that none should disorder themselves: I must tell thee, Gods eye is upon thee every meal, he takes notice whether thy behaviour, is as becometh a Saint.

F ff

And

Sancti manducant et bibunt in conspectu Dei
Origen in loc:

And truly friend, It behoves thee to use religion as a bridle in thy mouth, to hold thee in, when thou art eating and drinking. Thy throat is a slippery place, and sin may easily slip down; Its no hard matter to sin, whilst the thing thou art about is not sinfull. How many *feed without fear*, and thereby fatten themselves to the slaughter, *Jude ver. 12.* We read of some whose *tables are snares*, in which they have been caught by Satan, *Psal. 69. 22.* *Job* feared his Sons had sinned in their eating and drinking, *Job. 1. 5.* There are more guests every meal then thou invitest to thy table. The devil lyeth in ambush behind the lawfull enjoyment, and will certainly surprise thee before thou art aware, if thou art not watchfull. The fatal wound he gave *Adam* at first was in his throat; By getting him to eat, he brought him, and us all to die. If *Adam* strengthened with his perfect original purity, was yet caught with this hook; sure I am, it concerns thee to beware of the bait: Have a care lest the quinsie in thy throat kill thee. Satan is a subtile angler, thou art a poor silly fish; be carefull lest he take thee by the teeth and send thee to the fire.

God hath given thee a rule, as for his table, when thou art eating of that dody which is *meat indeed*, and drinking of that blood which is *drink indeed*. so for thy table when thou art feeding on ordinary creatures. He sends in thy provision, and he gives thee direction according to which, and no other, thou mayst use it. A tenant who holds lands of his Lord, may not use them, otherwise then according to the conditions on which his Lord let them

to

to him, If he do, the premises are forfeited. Now the great God, who is Lord of the whole earth, giveth his creatures to thee conditionally that thou make use of them according to his will revealed in his word; if thou usest them otherwise thou makest a forfeiture, and mayest expect every moment that he should take possession.

For thy direction, I shall here set down the conditions upon which God giveth thee thy food. That thou use it *sacredly, soberly, and seasonably.*

First, *Thy duty is to eat and drink sacredly.* Piety must be mingled with all thy provision, or else twill be poison. Grace must spice every cup, and be sauce to every dish, or nothing will relish well: Water taken from the fountain quickly corrupts, and becomes unsavoury, but in the fountain its sweet indeed. Godliness will cause thee to enjoy the creatures in God, the fountain of them, and thereby they will be pleasant to thee.

The *daily bread* which the *Israelites* did eat was made of the same corn with the *shew bread* which was always before the Lord; to teach us, that we should be holy as in Gods sight when we are eating our ordinary bread, *Exod. 25. 30.* Therefore Saints are said to eat *to the Lord*, *Rom. 14. 6.* As they eat by him, so they eat *to him.*

B. Babington
in loc :

Thy piety at meales consisteth, in *begging a blessing* before thou eatest; in *holy expressions* and *affections* when thou art eating; and in *thanksgiving* after thou hast eaten.

1. In *begging a blessing upon thy food.* The creatures on thy Table are Gods creatures, and I must

Pla :

tell thee that thou art more bold then welcome, if thou makest use of his goods, without asking his leave; He expecteth though not to be satisfied for his mercies, yet to be acknowledged and sanctified in his mercies. *Every creature of God is sanctified by the Word of God and prayer*, 1 Tim. 4. 5. *By the word*: All the creatures were polluted to us by the first *Adam*, but they are purified to us by the second *Adam*. The word of promise to Christ, *the heir of all things*, is our warrant, and speaks our permission. *And prayer*; The word gives us leave to use them, and prayer brings down a blessing upon them. The word sheweth our right to them through Christ, and prayer acknowledgeth Gods right (*Gen. 9. 3.*) to them and us.

Gods blessing onely is the *staff of bread*, *Exod. 23. 25.* *Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God*, *Mat. 4. 4.* Bread doth not nourish us by its own power, but by Gods Word of promise; He can easily withhold his blessing, and then bread will strengthen no more then chips of bords. *And when I have broken the staff of your bread, ten women shall bake your bread in one Oven, and they shall deliver your bread again by weight, and ye shall eat and not be satisfied*, *Lev. 26. 26.*

Even Heathen Princes begun their solemn Feasts with *Sacrifices*. The *Israelites* would not eat before *Samuel* came, because he used to bless the *Sacrifice*, 1 Sam. 9. 13. Our blessed Saviour though he were Lord of all, yet would not feed before he had looked up to Heaven and blessed the fish,

Mark

Mark 6.41. Paul though amongst many Infidels, yet before meat, would desire a blessing in presence of them all, Acts 27. 35. He is worse then an Ox or Ass, who will not acknowledge his owner, Isa. 1. 5.

Reader, God can give thee soure sauce to thy sweet meat, if thou dost banish him thy Table; he can makethy meat lye so hard and heavy at thy stomach, either by *sickness*, Job 33. 20. or *sorrow*, *Psa. 107. 17.* that thou shalt never digest it whilst thou livest. When thou art at thy merriest meeting, he can send such a mournful terrible message (as to *Belshazer* carousing in his cups) that shall make thine eares to tingle, and every joynt thou hast to tremble. He can make thy *feast* to end either as *Adonijahs* in a fright, or as *Absoloms* sheep-shearing, in a funeral. When thine heart is merry with Wine, he can summon thee as *Ammon* into the other World; Thy wisest way therefore is to beseech his company, whomsoever thou wantest.

The fruits of trees under the law, were the three first years *unclean*, the forth year offered to God, and after that free for the owners. All thy comforts are by reason of sin unclean and cursed to thee; if thou wouldst have them clean and blessed, they must be sanctified by the Word of God and prayer. The Elephant is said to turn up towards Heaven the first Sprig that he feedeth on. O Friend, wilt thou be worse then a beast? For shame be not so Swinish as to feed on the Acorns, and never look up to the tree that bears them.

2. In holy expressions and affections when thou
art

art eating. Whilst thy body is filling, thy soul must not be forgotten. Though it be not unlawful at meales to talk of other matters, yet its pittie Saints should ever meet to eat earthly bread, and not have some discourse of their eternal. Heavenly banquet. How often did our Saviour at such a meeting raise the hearts of his company to better meat?

Luk. 5. 31. As their outward man was feeding, he feasted their inward man. When the Publican was at much cost to make him a great feast, he entertains him and the rest too with better chear; *The whole need not a Physitian, but the sick; I came not to call the righteous, but sinners to repentance.* When one of the chief of the *Pharisees* invited him to his Table, observe how he teacheth the Guests humility, and the Master of the Feast charity, *Luk. 14. 7, 8, 12, 13.* His Lips dropt Honey to sweeten and make all their Dishes savoury. One of the Fathers writeth that the Primitive Christians were so holy in their talk at their Table, that one would have thought they had been at a *Sermon*, not at a *Supper*. *Plato* gives rules for the writing down the Table Talk of men, thereby to make them more serious; *Luthers Colloquia Mensalia*, Printed in a large Folio, do abundantly prove that he was not idle when he was eating, but that his Table was his *Pulpit*, where he read many profitable *Lectures*; There is scarce a meeting of ungodly men to eat, but the Devil hath his Dish among them. The Drunkards have a song of *David* to sugar their Liquor. The Gluttons have some Taunts to fling at Saints as Sauce to their meat. At *Herods*

Birth-

*Nontam cenam
cenant quam
disciplinam.
Tertul. Apo-
loget. cap. 39*

Psa. 35. 16.

Birth-day Banquet , one Dish served in , was the Baptists head.

Should not (friend) God have his dish at thy Table ? When thou art eating bread , let thy meditation and expression be like his who sat at Table with Jesus Christ , *Blessed is he that shall eat bread in the Kingdom of God*, Luk. 14. 15.

Consider Gods bounty and mercy in feeding thee , and cloathing thee , when many hungry bellies and naked backs are abroad in the World ; how many would be glad of thy scraps ! when thou hast asked God leave for his creatures, thou mayst taste his love in the creatures. Mayst thou not gather and conclude if the Streams are so refreshing and satisfying , what refreshment and satisfaction is there in the well of living waters ? If bread be so savoury to an hungry body ; how sweet, how savoury is the bread which came down from heaven to an hungry soul ! *Lord, give me evermore that bread.*

Do as the Jews, *They did eat and delighted themselves in thy great goodness*, Nehem. 9. 21. When thou art feeding thy body, delight thy soul in Gods great goodness ; Thus (like *Mary* when Christ was at meat) thou mayst break thy box of precious Ointment and perfume the whole room with its fragrant smell.

3. In *returning thanks* when thou hast eaten ; Thy duty is to begin thy meales with prayer , and to end them with praise. Thou canst not give God his due price for mercies , but thou mayst give him his due praise. Though thou art never able to
buy

Joel. 2. 26.

buy them of him, yet thou art able to *bleſſ* him for them. If thou didſt Dine at thy Neighbours Table, thou wouldſt think thy ſelf very unmannerly to turn thy back upon him without any acknowledgment of, and thankfulness for, his courtesie. Every meal thou makeſt, is at Gods coſt; for ſhame be ſo civil as to thank him for his kindneſs; Saints are compared to Doves, *Iſa.* 60. 8. eſpecially for their eyes, *Thou haſt Doves eyes*, Cant. 5. Now Doves after every grain they peck, look upward as it were giving thanks. When God opens his hand, thou mayſt well open thy lips; *When thou haſt eaten and art full, thou ſhalt bleſſ the Lord thy God*, Deut. 8. 10.

Do not like the fed Hauk forget thy Maſter, or like them that go to the Well, as ſoon as they have filld their Buckets at it, turn their backs upon it; Why ſhouldſt thou forget God, when he remembreth thee? *When thou ſhalt have eaten and be full, then beware leaſt thou forget God*, Deut. 6. 11, 12. *Let not thy fulneſs breed forgetfulneſs*; you think him a ſurly beggar, who if he receive but a ſmall peice of bread, ſhall fling away from your doors, and give you no thanks.

The Primitive Chriſtians did *break bread from houſe to houſe, and did eat their meat with gladneſſ and ſingleneſſ of heart, praying God*; Some underſtand it of Sacramental, others of Corporal bread, *Acts* 2. 46, 47. The Lord Jeſus was known by his actions or expreſſions in giving of thanks, *Luk.* 24. 31. Nay the Heathen would acknowledge their Dunghil deities, in thoſe outward mercies, *Dan.* 5. 4. *They*

They drank Wine and praised the gods of Gold, and of silver, and of brass, of iron, of wood, and of stone. Wilt not thou do as much for the true God, as they for their false Gods! O let him have all thy praise, who sendeth in all thy provision. God takes it very ill when we do not own and honour him as the Author of our Meat and Drink. Because Israel was so prided with her Pronounes Possessives, My bread, and my water, my wool, and my flax, mine oyl, and my drink, God turnes them all into privatives; For she did not know that I gave her Corn and Wine and Oyl, therefore will I return and take away my Corn in the time thereof, and my Wine in the season thereof, and recover my wool and my flax, Hosea 2. 5. 8, 9. Trumpeters love not to sound in those places where they are not answered with a considerable Eccho; God delights not to bestow mercies on those persons who will not return him futable praise; those that return things borrowed without thanks, must expect the next time they need, to be denyed.

I have read a story (in the writings of an eminently pious Minister, who was an eye and ear witness of the truth of it) of a young man who lying upon his sick bed, was always calling for meat, but as soon as he saw it was brought to him, at the sight of it he shook and trembled dreadfully in every part of his body, and so continued till his food was carried away; and thus being not able to eat, he pined away, and before his death acknowledged Gods Justice, in that, *in his health he had received his meat ordinarily without giving God*

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thanks.

thanks. The despisers of Gods benificence, have been patterns of his vengeance. He hath remembered them in fury, who have forgotten his favours.

EX P. Fagi. in
Deut. 8.

Some write of the Jews, that in the beginning of their Feasts, the Master of the House took a cup of Wine in his hand, and began its consecration after this manner; *Blessed be thou O Lord our God, the King of the World, which createst the fruit of the Vine; this they called Bircath hajaiin, the blessing of the cup* (possibly to this David alludeth in Psa. 116. 13, 14. *What shall I render to the Lord for all his benefits! I will take the Cup of Salvation, and call upon the Name of the Lord*) after the cup, the Master of the House took the bread and consecrated it thus, *Blessed be thou O Lord our God, the King of the World, which bringest forth bread out of the Earth; this they called Bircath halechem: At the end of the Feast, the Master called to his Friends, Let us bless him who hath fed us with his own, and of whose goodness we live; and concluded with a large Thanksgiving, wherein he blest God, First, For their present Food. Secondly, For their deliverance from Egyptian bondage. Thirdly, For the Covenant of Circumcision. Fourthly, For the Law given by the Ministry of Moses; And then he prayed, that God would have mercy On his people Israel. Secondly, On his own City Jerusalem. Thirdly, On Sion the Tabernacle of his glory. Fourthly, On the Kingdom of the house of David his annointed. Fifthly, That he would send Elias the Prophet. Sixthly, That he would make them*
worthy

worthy of the days of the Messiah, and of the life of the World to come. After this prayer, the Guests with soft and low voices said unto themselves, Fear ye the Lord all ye his holy ones, because there is no want to them that fear him. The young Lions want and suffer hunger; but they that seek the Lord shall want no good thing.

Alas, alas, how few Gentiles spend half that time in devotion at their Tables, which the pious among the Jews did! Many go from their food as the Cow from her fodder, taking no notice of the Author of it, and like the Idolatrous Israelites, *they sit down to eat and drink, and rise up to play,* *Exod. 32. 6.* They sit down to Eat and Drink, and rise up to play the Beast, to play the Atheist.

Remember every creature of God is good, if it be received with thanksgiving, *1 Tim. 4. 4.* but this thanksgiving must not be onely in thy words, but also in thy works; thy unblameable conversation, and thy charitable contribution, must speak thy thankfulness. When the Master hath fed the Servant, he expects that he should go about his business, and do the work appointed him. That strength which thou receivest from God, must be improved for God; Its good to bless God with thy lips, but best of all to bless him with thy hands and in thy life; God will judge of thy thankfulness by thy conversation. Think thus with thy self, *This is the God that feedeth me, that satisfieth me with good things; how sweet, how comfortable are his mercies! What sweet refreshment have I had*

Job 3. 20.

from the creatures, when some better then my self want food, Others have it, but their lives abhor bread, and their souls dainty meat. Why should I not love fear, and trust, and serve this God! I will walk before the Lord in the land of the living. O be ashamed to live at Gods cost, and to do Satans work; Be not like the young Mulets, which when they have sucked their fill, turn up their heels and kick at their Dam. Further, thy duty is to manifest thy thankfulness by supplying the wants of the needy. Job would not eat his morsels alone, but the Fatherless had a share with him, Job 31. 16, 17. The forementioned Author observes, that the Heathen were not forgetful (when they were feeding) of their absent friends. Gods hand is open to thee; why should thy heart and hands be shut against the hungry bellies and naked backs? Thy goods extend not to Gods Person, therefore they must to Godspoor, Psa. 16. 2. Have a Monitor within thee, to call upon thee when at meals, *Remember the poor, Remember the poor; Remember poor Christ, and hungry Christ, and naked Christ;* by this test he will try thee for thine eternal estate, and upon the neglect of this, he will sentence thee to the eternal fire, Mat. 25. 41.

If thou art a rich person, do thou frequently mind this duty. *Great House-keepers*, must be *Good House keepers*; All must contribute (according to their abilities) to the poors necessities; but where God gives much, he requires much; he expecteth an harvest sutable to the seed he soweth. It is credibly reported of Mr. Sutton, Founder of *Suttons Hospital*,

pital, that he used often to repair into a private garden, where he poured forth his prayers unto God, and amongst other passages was overheard, frequently to use this expression, *Lord, thou hast given me a liberal and large estate; give me also an heart to make a good use it.* I am confident an heart to use wealth aright, is a greater mercy then the greatest heap of wealth; I had rather have a little, with an heart to improve it for God, then much, then millions without such an heart. *Make thee friends of the unrighteous Mammon, that when that failes thee, thou mayst be received into the Celestial habitation.* When *Dionysius the Syracusan Tyrant*, saw what heapes of gold and silver his Son had hoarded up in his closet, he asked him *what he meant to let it lie there, and not to make friends with it, to get the Kingdom after his death; O Son, saith he, thou hast not a spirit capable of a Kingdom.* The rust of many a rich mans wealth will eat his heart with pain and torment in the other World, and the Apostle calls upon such *to weep and howl for the miseries that are coming upon them*, James 5. 1, 2, 3, 4. God findeth fault with them that could fare on the finest bread, and fattest flesh themselves, and yet forget the afflictions of others, *Amos 6. 5.*

How many riotous rich men are there, that though they cannot eat and drink all with sobriety, will rather spoil it by gluttony and drunkenness, then let the poor have part with them; like Children who will rather crumble away their food, then impart any to their fellows! O how justly

was

Fullers Church
Hist. of Brit.

Instit lib. 51.

Willet. Hexap.
in Levit.

was the rich man *denyed* a drop in the other world, when he *denyed* a crum in this world ; How many covetous Muck-worms , like Hogs are nourished onely to be destroyed ! they are good for nothing whilst they are alive ; the Hog is neither good to draw as the Ox , nor to bear as the Horse , nor to cloath us as the Sheep , nor to give milk as the Cow, nor to keep the House as the Dog, but good onely to be kild. Such are these scraping wretches, good for nothing, till they come to the Knife. Like barren trees they do but cumber the ground, and serve for no use till they are cut down for the unquenchable fire. And truely their hearts will never bewail him dead , whose bowels did not blefs him alive. His life did not deserve a prayer, nor his death a tear, who laid out that to serve his *pride*, which God laid in to serve the *poor*.

Reader, if God have dealt thee a considerable portion of outward good things ; consider that thou art but Gods Factor, he is' the Merchant. The Factor knoweth that the goods transported to him are his Masters goods, and he must dispose them according to directions from his Master. All thine estate is Gods ; thou art but his servant, his Factor ; he gives thee order in his word to dispose it thus and thus to such poor members of Christ , so much to one , and so much to another , and he will shortly reckon with thee how thou obeyest his directions ; and if thou forbearest charity now, thou wilt then be counted and found as real a theif, before the whole world, as ever servant was that put hundreds into his own purse which his Master appointed him

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to pay to other persons. *Withhold not thy goods from the owners thereof*, Pro. 3. 27. from them to whom it is due, either by the law of justice, or by the law of love, *Rom.* 13. 8. And truly Charity is the best way to plenty; He gets most that gives most; He that soweth liberally, shall reap liberally.

I have sometimes considered with my self and wondred why *Nabal* should be so exceeding churlish to *David* as not to spare of his superfluities to supply *David's* necessities, when *David* had been so exceeding civil to him as to preserve his flocks in safety from the rage of hungry Souldiers; But when I marked well the story, I quickly found the cause of *Nabal's* covetous carriage; He looked upon himself as Master of his estate, and not as Gods servant to improve it for his profit and praise; *Shall I take my bread, and my water, and my flesh, and give it to men whom I know not whence they be?* 1 Sam. 25. 11. Had he but had so much grace as to have called it *Gods bread*, and *Gods water*, he would have disposed it according to Gods word, and not have denied a poor persecuted Saint; but because he counted it his *own proper wealth*, therefore it must be disposed according to his own pernicious will.

Reader, look upon thy self in regard of thine estate, only as a servant in trust, which thou must shortly give an account of, and then *to do good and to distribute thou wilt not forget, as knowing that with such sacrifices God is well pleased*, Heb. 13. 16.

Secondly Thy duty is to eat and drink soberly. The grace of God which bringeth salvation, hath appeared to us, teaching us to live soberly in this present evil world,

world, Tit. 2. 12. This sobriety respecteth both the quantity and the quality of thy diet.

First, Thy duty is to be temperate as to the *quantity* of thy diet. *Reason* is content with a little, *Religion* with less. Although no certain proportion of food can be prescribed to men, for those showers which drown the clay vallies, do hardly quench the thirst of the sandy hills? Neither the bodies of men, nor their stomachs are all of a size; yet this is a certain rule, for a man to eat or drink so much as to oppress nature, and to unfit himself for prayer, is a degree of intemperance. God gave man food to further, not to hinder him in his general, and particular calling; and surely they sin who feed till like fatted horses, they are unfit for service. *Tertull.* speaking of the carriage of the Primitive Christians at their meals tells us, *They do not sit down before they have prayed; they eat as much as may satisfy hunger, they drink so much as is sufficient for temperate men, are filled as they that remember they must pray afterwards.*

Non prius discumbitur quam oratio ad deum prægustetur; editur quantum esurientes cupiunt; bibitur quantum pudicis est utile, ita saturantur ut qui meminerint etiam per noctem sibi adorandum deum esse. Tertull. Apologet.

Christians may *cheer* nature, but they must not clog it. It is a great privilege in the charter granted us by the King of Kings, that we should have *dominion over the creatures*; but it will be a forbid bondage if we suffer them to have *dominion over us*, instead of being our servants to become our Masters, *Psa.* 8. 5, 6, 7. God in the very framing of man, intended him for temperance by giving a little mouth, with a narrow throat, and a lesser belly than other creatures; And in mans charter which speaks his leave to slay the beasts in Gods forrest,

forrest, observe in what tenure it runs ; Every living thing that moveth shall be meat for you (There is the general concession) even as the green hearb have I given you all things (here is the special limitation,) That is, saith an Expositour, to use them soberly and moderately, not to gluttony and excess.

Wile Hex. in gen.

It is an abominable shame to a Saint to be a slave to the beast in him, his sensitive appetite. He that striveth for the mastery, *is temperate in all things*. Beasts seldome surfet at their food, never sin. *Epicurus* who esteemed mans happines to consist in pleasures, was yet very temperate, as *Cicero* and others observe. *Socrates* was wont to say, *That evil men live that they may eat and drink, but good men eat and drink that they may live.*

Some of the heathen did very much hate excess, either in eating or drinking. The old *Gauls* were very sparing in their diet, and fined them that outgrew their girdles. *Drunkennes*, by *Solons* law, was punished with death, The *Spartans* brought their children to loath drunkennes by causing them to behold the beastly behaviour of their servants when they were drunk.

But how many nominal Christians, in regard of temperance, come short of heathens! *Wo to the drunkards of Ephraim, of England* (God hath a cup of red wine, of pure wrath, and these must drink the dregs therof) how doth this iniquity abound ! men drink healths so long till they drink away their health and their heaven too? Some mariners observe that as the waters grow shallower (the sea losing)

H h h

about

about the coasts of *Holland* and *Zealand*, the waters grow deeper (the sea gaining) about the English coasts. Whether drunkenness ebb in *Holland* or no, I know not, I am sure it floweth in *England*. We may complain, as *Diogenes Laertius* of his country men, that when they went to sacrifice to *heal. h.* they did then most riotously abuse health.

There was a street in *Rome* called *Sobrius vicus*, *The sober street*, because there was never an Ale-house there: But how few towns have we which may be called *sober towns*, because there are no drunkards there!

Reader if thou art one guilty of this sin, for the Lords sake bethink thy self speedily; dost thou know what thou dost?

Thou wrongest thy *body*. Vermine abound, as rats and mice, where there is much corn; and Diseases abound in bodies given to excess. Too much wood puts out the fire. Meat kills more then the Musket; The glutton digs his grave with his teeth, and the drunkard drowns himself in his cup. *Stratonius* spake fitly of the *Rhodians*, *They build their houses as if they were immortal, but feed as if they intended to live but a little while.*

Spare diet is the best cordial of nature; *Moderate fasting is the best physick*. He that riseth with an appetite, secures his digestion: It was said of Queen *Elizabeth*, *That she ever rose with an appetite*, and that *Edward the sixth* was wont to call her, his sweet sister *Temperance*, and she lived seventy years. *Gallen* lived 140 years, and almost all the time without any sickness, and this natural reason is given, *that he did never eat his fill.*

*Camb. Brit.
Eliz.*

It wrongs thy estate : *The drunkard and glutton shall come to poverty*, Pro. 23. 21. Their throats are open sepulchers to bury their estates in. *Diogenes* when he heard of a drunkards house to be sold, cried out, *I thought he would ere long vomit up his house.*

It wrongs thy soul: After rioting and drunkenness, followeth *chambering and wantoness*, Rom. 13. 12. and wo, and sorrow, and wounds without cause, look not upon the wine, at last it biteth like a Serpent; thine eyes shall behold strange women, and thine heart shall utter perverse things, Pro. 23. 20. Excess turnes men into swine; and then they are fit for legions of devils. Intemperance calls off the guard (thy watchfulness) and then the enemies may enter thick and threefold. They that are not *sober*, cannot be vigilant, 1 Pet. 5. 8.

How unfit is a man in his intemperance for any duty. *Ambrose* observes, As *Moses* received the tables fasting, so he broke them when the people had been feasting, judging them at that time very unfit to hear the law.

It may be thou art not a drunkard, but yet usest to exceed in eating. *Austin* avoided the sin of drunkenness, *sed crapula nonnunquam surrepit seruo tuo; he sometimes transgresseth in eating; but Lord,* saith he, *thou hast taught me to use my meat as my medicine.*

Let thy rational faculty command thy sensitive; consider how contrary to reason it is for a man, like a Dolphin, to have his *mouth in his maw*; and like

*Tabulas legis
quas accepit ab-
stinencia, conse-
vi fecit ebrietas
Amb. cap 6 de
Ebri. Aug.
Confess:
lib 10.*

Epicharmus
calls the As-
fish *ἐκβα-*

πικρὸν
such a one as
varieth from
the ordinary
course of
nature.

the As-fish, to have his heart *in his belly*; and how contrary to Religion it is, to have the *Kitchen* for thy *Church*; a *Table* for thine *Altar*, and the *Belly* for thy *God*, Luke 21. 34. *Take heed lest your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.* God alloweth us sometimes a liberal use (as in days of Thanksgiving, and at Marriages) but never a lustful abuse of his Creatures.

Secondly, Thy duty is to be temperate as to the *quality of thy diet*. Though here no certain quality of food can be set down, God allowing something to the conditions, and much more to the weakly and sickly constitutions of men; yet in general this must be observed, that we *make not provision for the flesh*, Rom. 13. 12. We may *preserve the flesh*, but we must not *provide for the flesh*; Our Enemy is strong enough already, we need not put more Weapons into his hands. To *live after the flesh*, is the sign of a sinner, Rom. 8. 13. Its intemperance for a person in health to study and strive how he may gratifie his palate. The Spirit of God calls it a *sowing to the flesh*, Gal. 6. 7. The Husbandman plots, contrives and labours, how he may sow his seed to his best advantage. A *Flesh-monger* will be meditating in the morning before he riseth, with what art his dinner may be so sauced and drest, that if possible he may exceed a beast in carnal delights; he is sowing early, that he may reap liberally. *The Christian may take his food, but his food must not take him.* - Its sinful to be given to our appeties. Its not un-
law-

lawful to eat dainties, but it is unlawful to set the mind upon them. We may receive them into our stomachs, but not into our hearts: *When thou sittest to eat with a Ruler, consider diligently what is before thee, and put a Knife to thy throat, if thou be a man given to appetite; be not desirous of his dainties, they are deceitful meat*, Pro. 23. 1, 2, 3. In which words we may take notice. 1. Of a supposition, *If thou be a man given to appetite*; For a man to be given to *Wine*, it notes his extraordinary love to, and likeing of that liquor; For a man to be given to *Women*, it speaks his excessive care and endeavour to enjoy that brutish and ungodly pleasure. For a man to be given to *prayer*, Psa. 109. 4. it speaks prayer to be his trade, his imployment, the work which he chiefly minds and pursueth. For a man to be given to *God*, Rom. 12. 1. it notes the soul to be wholly at Gods service, to go when God bids him go; to come when God bids him come; so for a man to be given to *his appetite*, it implyeth that all his projects are to please his palate, he is a caterer for the flesh, wholly subject to that sence, altogether at the devotion of his appetite; our appetites are given to us, but we must not be given to our appetites; as *Heliogabalus* who was served in at on meal with 7000. Fish, and 5000. Fowles: And 2. here is an imposition, *Be not desirous of his dainties*; this is a dissuasion from the former irregular affection. We may eat and *digest dainties*, but we may not crave and desire dainties; God made man not for *fleshy dainties*, but for *spiritual delights*; It is a
 beastly

bestly principle and practice, to be at the command of provender, as *Apicius* the Roman, who wrote ten books of directions how to set forth a feast with all sorts of dainties, and its said the expences of his Kitchen amounted to two millions of Gold. 3. Here is a position. For *they are deceitful meat*. The desire of dainties is a deadly desire. There is murder under the meat; Ordinary (nay *Manna* extraordinary) fare would not satisfie the sweet-tooth'd *Israelites*; they lusted for quails, but God gave them their desire, they had flesh and death together. Some read the former verse thus, *Thou puttest a knife to thy throat, if thou be a man given to appetite*. To pamper the body, is the way to destroy soul and body too; Dainties entice to excess. He that erreth in the quality of his food, will quickly exceed in the quantity. They that plot night and day to please the flesh, declare publicly that they have nothing of the spirit; *sensual, not having the spirit*, Jude v. 19. The flesh and the spirit are like two Buckets in a Well, as the one mounts up, the other falls down. There is a flat opposition between *sowing to the flesh, and sowing to the spirit*, Gal. 6. 7. Nay the Apostle is express in the mention of this kind of intemperate men. *They serve not the Lord Jesus Christ, but their own bellies*, Rom. 15. All the Servants of Christ, are Sovereigns over the flesh. Ordinances are ineffectual to persons that are sensual; Rain falls off, as it falls on, upon an Oyled post. When the waters of the Sanctuary flowed, the Miry places (that is sensual hearts) could not be healed, *Ezek. 47. 11.*

Behe-

Behemoth lyeth in the *Fens*, that is, saith an Expositour, the Devil in fleshly men, *Job* 40. 21. *Epicurians*, saith one, whilst he favoureth his fleshly palate, doth neglect the heavenly palace.

There is a distinction of diet to be considered, in regard of bodies, in regard of estates, and also in regard of times; all which piety and prudence must direct the Christian about: But sure I am it is a duty to keep under the body, and to bring it into subjection, *1 Cor.* 9. 27. They that acquaint us with the Jewish customs, tell us that their Ordinary meals were neither many in a day, nor costly; they were called *Arueoth*, which signifieth such ordinary fare as travellers have in their journey.

The feast which *Moses* made for his Father in Law, and the Elders of *Israell*, is called *bread*. *Exod* 18. 11. So also the entertainment of Christ at the House of one of the chief of the *Pharisees*, *Luk.* 14. 1, 2. and the daily fare of the Disciples, *Acts* 2. 46, 47. *Elijah* could be content with a Raven for his Cook. *Daniel* fed and thrived upon Pulse, he looked fairer by it, then those that did eat of the Kings fare. *Brown bread and the Gospel* are good cheer, said the Martyr. *John* the Baptist could live upon *locusts and wild hony*. The Apostles had some ears of *Corn* for a Sabbath days Dinner. Though God is pleased out of mercy to afford us better provision, yet our work must be to mind moderation. O how great a curse is it for thee like *Cham* to be a servant of servants, a fervant to thy belly, which should be a Servant to thee! Thy soul in such a body, is but a bright candle in a greasie

Lan-

Wisdom 25
I club it
down, beat
it black and
blue.

Lanthorn; How much was that speech below a rational creature, which *Philoxenus* uttered, *I wish that I had the throat of a Crane, that the pleasure of my tast might last the longer!* The Spider is little else save belly, but she is full of poison.

Besides, it will be a poor account which such men can give for their expences this way at the great day. God giveth us our wealth for necessities, conveniencies and moderate delight, not for prodigality and luxury; *Heliogabalus* made whole meals of the tongues of Singing-Birds and Peacocks, and brains of costly creatures; He used to say, *That meat is not savoury, whose sauce is not costly.* Many men have sold all their Lands for their Kitchen.

What a pattern doth the heir of all things give us of providence; *Joh. 6. 12. Gather up the fragments that remain, that nothing be lost.*

Some indeed are Debtours to their bellies, they pinch and pine them with penury, not allowing them what nature requires, whose Gold is their God. They are worse then *Cannibals*, eating their own flesh. He that is cruel to his flesh, troubleth his own house, *Prov. 11. 17.* But the bellies of most, are debtours to them, receiving much more then is fit or due, as if they had been born to bow down to, and worship their bellies.

If *Esaú* had the Title of *prophane* for selling his birth-right for a mess of pottage when he was hungry, *Heb. 12.* How prophane then are they that sell their estates, and reason, and health, and souls, and Saviour and salvation, and all for a moments brutish pleasure, intemperate eating or drinking.

Our

Our Lord Jesus commandeth his Disciples not to be curious about their diet ; *Whatsoever is set before you eat*, Luk. 9. If it be wholesome, though it be not too-taste, accept it. The Turks will drink no Wine, because *Mahomet* their false Prophet forbids it. Reader, be thou temperate both in regard of the quantity and quality of thy food, because the blessed Jesus ; the true Prophet of his Church commandeth it.

Thirdly, thy duty is to eat and drink seasonably ; We read of eating *in due season*, Eccles. 10. 17. As there is a season for spiritual actions, when they are most profitable, so there is a season for natural actions, when they are most proper ; Its a foul fault, not to observe fit hours for our food. Our diet is unseasonable, when we begin the day with it. There is a wo to the Nation whose *Princes eat in the morning*, Eccles. 10. 17. and a wo to the persons that *rise up early in the morning to follow strong dring*, Isa. 5. 11. It is a bad sign when men leap out of their *Beds* into their *Butteries* ; and like Children call for their breakfasts as soon as they are up. The Servant must wait on his Master till he hath fed ; *After him is manners*. The body must wait on the soul till that hath broke its fast, and had some spiritual refreshment with the blessed God. *The bodies place is after, not before the soul*. The first of the day must ordinarily be given to the *ancient of days* ; God hopeth to hear from men, before either their Butlers or Cooks hear from them. He expecteth that we should serve him before we serve our selves, though indeed our serving of him is the

Moller. pin. al.
5. 3.

onely serving of our selves. *Mollerus* observeth that *David* thence pleaded for early protection, because he was early at his petitions. He was early in the morning at his prayer, and therefore he hoped that God would not come late at night with his answer.

Food is unseasonable when one meal treads upon the heels of another, like *Jobs* Messengers. The Holy Ghost speaks of some that are early up at it, and continue at it till night, *Isa.* 5. Some make but one meal (as it were) all day; If either meat or drink be offered them, they can no more refuse it, though they were full before, then a Dog his bones. Like Children and Chickens, they are always feeding: Too much Oyl puts out the Lamp.

Men eat and drink unseasonably, when they turn the night into day; and when God and nature call them to rest, they ordinarily like the Roman glutton, spend that time in pampering their bodies. I have read of one that boasted he had not in so many years seen the Sun.

The *Dutch* will sit at a Wedding Feast, from eight at night, to four in the morning, rising in the interim two or three times to ease nature, and then to their dainties and Sweet-meats again. They are industrious on the water, and Gluttonous on the land. Reader, I hope though they are prodigal, yet grace hath taught thee to be more provident of thy time.

CHAP. XXIV.

How a Christian may exercise himself to Godliness in his Apparel and Sleep.

Apparel and Sleep being of less concernment then some other subjects, I shall speak but little to them; yet because in these things we must walk by the rule of Gods Word, I shall not wholly omit them. And first for *Apparel*. The Saints outward, as well as his inward clothing must be sacred; Spiritual Priests do all wear (in a sense) holy Garments. Sin may cleave to our cloaths; The Leprosie was not only in the *Israelites* houses, but also in their Habits, *Lev. 13*. Some persons carry the plague up and down in their Rayment, *their Garments are spotted with the flesh*; with pride, and wantonness, and prodigality. A Christian may manifest grace in his Garments; he may clothe his soul in covering the nakedness of his body; his Garments may *smell of Myrrhe, Aloes and Cassia*, *Psa. 45*. As under the Law the cloaths of Gods people were washed and purified Ceremonally; so our apparel under the Gospel (if we observe Gods Counsell about it) may be clean and pure spiritually. For thine help herein Reader, I shall speak briefly,

1. To the *ends* of Apparel, which must be minded.

2. To the *sins* about Apparel, which must be avoided.

3. To the *vertues* (in Apparel) which must be manifested.

Exod. 19.
Numb. 11.

First, To the *ends* of *Apparel*, which are four.

1. To *cover our nakedness*. Innocency at first was mans comely Robe, in comparison of which the richest cloaths are but nasty rags; Ah how lovely did he look in that Heaven-spun attire! In his primitive splendor, the most gaudy and costly apparel, would have been but as a *Cloud* over the face of the Sun, or a coarse *Curtain* over a beautiful *Picture*. But sin caused shame, and shame called for clothes to cover it, *Gen. 3. 7. They knew that they were naked, and they sewed Fig-leaves together and made themselves aprons.*

2. To *defend our bodies from cold*. Cloaths are a great shelter against the sharpness of the Air, and Weather. Some mens Coats are *Pistol-proof*, all mens cloaths should be *Weather-proof*; God knew that *Adams Fig-leaves* were as far from keeping his body warm, as from hiding his soul-wickedness; and therefore made him a *coat of skins*, *Gen. 3. 21.* This end of Apparel is mentioned, *Pro. 31. 21. She is not afraid of the Snow for her Household, for all her Household are clothed with scarlet.*

3. To *adorn us*. Cloaths render men more comely. A decent habit is handsome, naked Ghosts are frightful. *Those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness,* *1 Cor. 12. 23.*

4. To *distinuish Sexes and persons*. One end of Apparel is to difference *Sexes*; The Law of nature, and the custome of all Nations, do teach a distinction

distinction between the Habits of Men and Women. God himself in Scripture doth expressly command it. *The Woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's Apparel: for all that do so, are an abomination unto the Lord thy God, Deut. 22. 5.* Those that have worn the Apparel of women as *Caligula, Clodius* and others, have been noted for the worst of men.

Another end of Apparel is to distinguish persons. The Nobility among the Romans, were anciently distinguished from the meaner sort by their Ornaments about their Shoes; As God hath made a difference among men, some are high, some are low, some are rich, some are poor; so doth he also allow a difference in their Apparel, *Behold they which are gorgeously apparelled, are in Kings Houses, Luk. 7. 25.* Robes and Rich attire become Judges, and Justices. They are honourable additions to their Office, and cause reverential apprehensions of their persons. The habits of men should be suitable to their conditions and honours, *Dan. 5. 29. Ester 8. 15. Gen. 45. 42.* As it is sinful for men to go above their abilities, so it is sordid for men to go much below their estates and places; such draw contempt on their persons. *Charles* the fifth Emperour of *Germany*, being to make a Royal entrance into *Millane*, there was great preparation made for his entertainment, the Houses and Streets were beautified and adorned, the Citizens drest in their richest attire, and a Golden Canopy prepared to be carried over his head, and a great expecta-

Li. 6. rem.

expectation to see a glorious Emperor: but when he came into the City in a plain cloake and with an old hat on his head, the people would not be-
lieve, their eyes but still asked *which was he*, and laughed at themselves for being so much deceived.

Secondly, The *vices* about our *apparel*, which must be avoided, 1. *Pride*. Pride is a moth which is soon bred in fine garments, but a Christian will consider, that the meanest apparel is natures garment, and the best but sins garnish; The pedigree of our raiment must be remembred to allay our pride. Our richest cloaths are characters of reproach; and as *Adams livery*, they are an implicate confession of our *sin* and *shame*. The *dim-sighted* person is not proud of his *spectacles*; nor he who hath lost one eye, of the *plaster* which covereth it. When the *thief* looketh on his *fetters*, he thinketh of his *felony*, which was the cause of them; When we behold our *habits*, we may well be *humble*, reflecting upon our apostacy, the cause of them; Before the Fall, *Adam and Eve were both naked, and were not ashamed*, Gen. 2. ult. A murderer hath as much reason to be proud of his *halter*, as a man of his *habit*.

Beside the *matter* of our cloaths is considerable; We are beholden to the beasts for them, what are they but the *skin, hair* or *wooll* of beasts? and the *finest* but the *spittle* of the *silkworm*? Alas, what a pin is this to peirce the Bladder of pride, and abate its swelling? One would think if this weed should grow, it must be like the *miscletoe* out of the *rocks*; for here is not the least *earth* to breed or feed it, not the least cause for it.

This

This pride consisteth *inwardly* in mens valuing themselves the higher for their habit, which indeed is Childish: They discover their want of wit whose spirits rise with their garments, as the boat with the waters. The dogs that kept *Vulcans* temple, fawned upon a good sute; but if a man came in ragged apparel, they would tear him in peices. They are brutish who judge either themselves or others to have reall worth from the bravery of what they wear. Pride is manifested outwardly, by mens readines to follow *new fashions*. It is no commendation to English men that they are French mens *apes*. *Ala mode de France*, is most in the Gallants mouths: *But they who borrow* (saith one) *fashions of Egyptians, may meet with their botches and boiles*. They who affected the *Babylonian finery*, had with it the *Babylonian fetters*, Ezek. 23. 15. *I will punish the Princes, and the Kings children, and all such as are cloathed with strange apparel*, Zeph. 1. 8. God speaketh of them, who in their cloaths imitated the *Egyptians*, or the *Babylonians*. Though they were never so high, (*Princes and Kings children*) yet being vain in their habit, they were sure to feel the weight of Gods hand; *I will punish them*. Idolaters are no fit measure for Gods people to make their cloaths by. The prophet *Isaiah* draweth up an Inventory of the Ladies wardrobe in *Jerusalem*, and pronounceth both a sharp objurgation and severe commination against them for their twinkling with their eyes, and tinkling with their feet; for their lofty gate, and stately garb, Isa. 3. 18, to 24. We may read there

Oh what enemy of thine hath taught thee so much vanity? said Mr Iohn, Fox to his son, returning from his travail, and attired in a loose outlandish fashion. Hist of modern Divin.

Willet Hexa.
in Levit.

Prodigus est
animi vitio re
tinenda pro
foudens.

Prodigi singulis
auribus bina aut
terna perdent
patrimonia.
Senec.

Sueton.

there what strange fury God hath for strange fashions. The daughters of London (saith one) do in pride of countenance and carriage, far exceed the daughters of Sion. Alas how many men are drest like Poppets in a play, and women like Bartholmew babies. Some that are professours, by their antick habits (which are the covers of their shame) become a shame to their profession.

2. *Prodigality* in our apparel must be avoided. A man must cut his sute according to his cloth. I mean, his apparel must not be above his rank and estate. Some men famish their bellies to make their backs fine; others turn their rents into ruffs, their riches into robes, their lands into laces, and hang (as *Seneca* saith) two or three Lordships in their ears; that when they have their best clothes on, we may say of them, *They are in midst of all their wealth.*

Even those whose honor may allow richer garments then the vulgar, ought to distinguish between *prodigality*, and what is futable to their places. *Alcisthenes* had a costly cloak, sold by *Dionysius* to the *Carthaginians* for an 120 talents. *Heliogabalus* had rich apparel, yet never wore it twice, his shoes were embellished with diamonds, his seats were strewed with muske and amber, his bed was covered with silver and gold, and beset with pearl. But *Augustus Cesar* was much on the other hand, and wore no other garments then what his wife, his sister, or his daughter, made him; and being asked the reason, answered, *That rich and gay cloathing was either the ensign of Pride, or nurse of luxury.* So *Alexander*

Severus

Severus, Emperor of *Rome*, did always cloath himself in ordinary apparel, saying, *That the Empire did consist in vertue, not in bravery.*

Lips. Exem.
p. 184.

The ancestor of us all was clad in leather, *Gen. 3. 21.* and so were the Lords *worthies*, of whom the world was not worthy, *Heb. 11. 37.* Though now every servant forsooth must be clad in silk, and for gallantry outvie their Lady. It is recorded as a peice of high presumption, of *Hubert* Archbishop of *Canterbury*, that when King *John* had put his courtiers into a new livery, he put his servants into the same; but in our days presumption and prodigality exceed; for peasants can be more gaudy then their Prince. The *Peacock* hath more gay feathers then the eagle the King of birds.

Speed.

A wise man that dwelleth in an hired house, having no certain time of abode in it, will so far take care of it, that it may be a shelter to him against the weather, and possibly that it be neat and handfom; but he will not be at the cost of curious ornaments or rich pictures, because he knoweth not how soon he may have warning to be gone. Our bodies are the houses of clay in which our souls dwell; we know not how soon death may seal a lease of ejection and turn our souls out of doors; it is prudence to fence our bodies so well with garments, that they may be defended against the cold, yea to be cloathed somewhat sutable to our conditions; but it is extream folly to be prodigal in garnishing our earthly tabernacles, when (it may be) this night our souls shall be required of us. Confident I am that Taylors long bills, and their poor neighbours short coats,

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(who

(who have scarce enough to cover their nakedness) will be little for many rich mens credit at the day of Christ. Reader, if thou art a wealthy man, remember this note whilst thou livest, *That one plain coat bestowed on the back of the poor, will become thee better at this day, and yeild thee more comfort at the last day, then twenty silver laced ones, on thy own back.*

*Vestium curio-
itas, morum
& mentium
deformitatis in-
diciu est.
Bern.*

*Cultus magna
cura, virtutis
magna incuria
Cato.*

There is another thing to be avoided about Apparel, and that is *curiosity and wastful expence of time*. Excessive outward neatness is often accompanied with excessive inward nastiness. Seneca speaketh of some that spend all their morning, *inter pectinem & speculum; between the comb and the glaß, and are more troubled at a tangle in their hair, then at a disorder in the Common-wealth.* How many in our days spend the whole Forenoon in decking their dying bodies, and leave no time to dress their immortal souls, they spend that precious time between the *comb* and the *glaß*, which should be spent between *Prayer and Scripture*; These painted carcasses will tell us, that if they can but dress themselves by dinner time, it is as much as they desire. Alas poor souls, what will they do when they come to enter into their eternal estates, when time shall be no more! A dying bed (if their consciences be but awakened) will teach them to value time at an higher rate, and make them know that a commodity of such worth is not to be wasted.

3. I shall speak to the vertues in Apparel which must be manifested.

I. Modesty.

1. *Modesty.* One end of Apparel is to cover our shame and nakedness; those therefore that discover their naked necks and breasts, cross this end, and glory in their shame. Such *women proclaim their wantonness.* Lascivious habits are unhandson and unholy; *That Women adorn themselves with modest Apparel, with shamefacedness and sobriety, not with broidered Hair, or Gold, or Pearls, or costly array,* 1 Tim. 2. 9. Modesty is a womans special beauty, and a needful vertue in them that are the weaker *Vessels.* As some tempt men to folly by their tongues, so others by their attire; this the very Heathen were so sensible of, that *Zalucus* the Law-giver of *Locris* enacted, *That no woman should be attended with above one Maid in the Street, except she were drunk; that she should not wear embroidered nor undecent Apparel, but when she intended to play the Whore.*

2. *Gravity,* Antient men, those that are in seats of justice, and professors, must not take up every new-fangle fashion. Cloaths of light colours on their backs will not be comely. *Joseph* a child might be handson enough in a particoloured coat, but not so a man. When a grave Roman Petitioned the Emperour for a favour, and was denyed, and had afterwards coloured his hair, shaved himself, and in light cloaths requested the same courtesie, he was wittily answered by *Cæsar*, who understood the fraud, *I denyed your Father yesterday; and should I grant it you to day, he might take it ill.*

Christians must be much guided by the credit of Religion. Whatsoever things are of good report,

is both a general and a special rule for a Saint to walk by in all such things.

There may be excellent use of that place, *Rom. 12. 2. be not conformed to this World* *ut æquariis* *Beza* translates it ; *fashion not your selves*, I love not affected singularity ; but I like a Christian Gravity, both in countenance, carriage, and attire.

3. There is another thing which a Christian must have a respect to in his Apparel, and that is his calling and ability. It is dishonourable both to a mans person and profession, when God hath ranked him among the rich, for him to rank himself among the poor and ragged. Of *Lewis* the 11. King of *France*, it is written in his Chamber of accounts, *Two shillings for fustian to new-sleeve his Majesties old Doublet ; and three half pence for liquor to grease his Boots.* *Agésilas* King of *Sparta* was slighted by the *Persians* for his over-plain Habit. Covetous men often please themselves, that they are not guilty either of pride or prodigality in their Apparel, when it may be often said to them, what *Socrates* told the ragged Grecian, *A man may see your Pride through the holes of your Coat.* As the Prodigal erreth in excess, so the Niggard erreth in defect.

One of the Jewish Rabbies used to say, That men should apparel themselves below their estates, that they may thrive the sooner ; that they should cloth their Wives above their estates, that they might live the more peaceably ; but their Children according to their estates, that they might Marry them the better.

of

of Sleep.

I Shall now speak to *Sleep*, which is the last natural action I have mentioned. In reference to which three things are principally to be minded.

1. The Quantity of it.

2. The season.

3. The end of it.

1. The *quantity* of it. Thy *sleep*, Reader, must be *moderate*; but how much, or how little, thy own prudence, or piety together must judge. No certain time can be prefixed, though some general rules may be propounded. Seven hours sleep, is by Physitians judged sufficient for any ordinary person in health; *youth requires more sleep then age; Weak men then strong men.* Thy discretion will much help thee, if thou observe thy constitution. *Cholerick and Melancholick bodies need longer sleep then the Phlegmatick or Sanguin, that the acrimony of Choler may be tempered, and the concoction furthered.* To the Plegmatick much sleep doth increase their cold and moyst humours, and will in time make their bodies altogether sickly; The *Sanguin* are apt to wax gross, and corpulent, and unfit for action, all which is helped forward by much sleep. Take heed of immoderate sleep. There is no part of our lives so totally lost, as that which is spent in sleep. *Sleep cometh like a Publican, saith Plutarch, and stealeth away a third part of our time.* Therefore the wise Heathen have been watchful against this enemy: *Aristotle* used to sleep with a *Bullet* in his hand, over a *brazen pan*, that

Caenius.

that when it fell out of his hand, he might be awakened with the noise. *Pythagoras* used with a thread to tie the hair of his head to a beam over him, that so when he did but nod, he might be awakened thereby; Christians have more cause for bodily as well as spiritual watchfulness.

David was so far from sleeping at prayer, that he would break his sleep for prayer, *Psa.* 119. 62. v. 147. *I prevented the dawning of the morning, and cried; I hoped in thy word.*

Many are the discommodities of immoderate sleep. It wasteth time, a most precious talent, which is committed to us by God, and must be accounted for at the great day. A man asleep can hardly be said to live. *Sleep is a kind of death.* It injureth the soul, hindring it of time, robbing it of the bodies service, and by blunting its tools, dulling its faculties, that they become unfit for those ends to which they were designed.

It wrongeth the body by weakening the natural heat, and filling the head with vapours, by abating the memory, lessening the understanding, and by making the body heavy, lumpish, and in a word a sink of diseases.

It is an enemy to a mans estate. *Solomon* diswades from sluggishness, from this argument, *So shall thy poverty come as one that travelleth, and thy want as an armed man,* *Pro.* 6. 11. *Wealth* will not come without working. They are deceived who think to have the pleasure of slothfulness, and the plenty of labouriousness. *The diligent hand maketh rich, but slothfulness will cloath a man with rags.* *Pro.* 10. 4. & 23. 21.

2. The

Pro. 26. 13. to
17.

2. The *season* of sleep; In general, the day is by the command of God and order of nature, the time for watching, and the night for sleeping. The Sun approaching draweth forth the spirits from the center to the Circumferent parts, and openeth the pores of the body, both which do provoke to working and waking; but when the Sun departeth, the spirits return to the inmost parts of the body, which inviteth to sleep; and besides, the naturall moysture and silence of the night, are according to Physicians, very conducive to sleep: Wherefore to sleep in the day, and watch in the night, is (unless necessity compelleth it) sinful, and a perverting the course of nature; *They that sleep, sleep in the night*, 1 *Thef.* 5. 6, 7. Which may be understood literally of a natural, as well as mystically of a spiritual sleep. That *Roman* Emperor that turned the day into night, and the night into day, was abhord as a monster in nature; Such persons are great hinderers of their own health, and thereby of their outward happines; for sleep draweth the natural heat inward, and the heat of the day draweth it outward, whereby there ariseth a fight with nature, to the ruine of the body. Sleep after dinner in young persons, causeth heaviness of the head, dulness of wit, defluxions of humors, lethargies, and other cold diseases of the brain, and also palsies by relaxing the sinews; Besides it is not to be forgotten, that *Isbbofeth* lost his life, and *David* his chastity, by lazing on their beds in the day time.

The most convenient season (I suppose) for sleep

(I

(I confess I speak in anothers art) is some considerable time after a moderate supper. When thou hast commended thy soul to God and put off thy cares with thy cloaths, then thou mayst commit thy body to thy bed. *He giveth his beloved sleep* Psa. 127. 2. *Ahasuerus*, who commanded 127 provinces, could not command one hours sleep, *Ester. 1.*

3. The ends of sleep must be minded: Sleep is given us by God, not for the solution or weakning, but for remission and refreshing of nature; which would be not onely wearied, but quite tired out by continual labour. The effects of moderate sleep will speake its ends: Sleep will (if taken seasonably, and not in excess) help digestion, recreate thy mind, repair the spirits, comfort the whole body: It concocteth not onely the meats, but also the humors. By the retreating of the heat into the inner parts, the vital faculty is much strengthened, because the heart is abundantly supplied with blood for the breeding of spirits.

The ends of sleep will somewhat direct us about the measure: Sleep may be followed till the concoctions in the stomach and liver are finished, which will be discovered upon our awaking ordinarily by a sensible lightness of the body, especially of the head, and the passage down of the meat from the stomach.

Thus I have dispatched natural actions, and discovered how a Christian in eating and drinking, cloathing and sleeping, may serve Jesus Christ.

A good Wish about Natural actions, wherein the former heads are epitomized.

M*y corrupt heart being prone to turn things lawfull into fuel for lust, like the spider to suck poison out of the sweetest flowers, and to make what my God giveth me for a comfort, to prove, through the subtilty of the Serpent (as Eve to Adam) a cross and a curse: I wish in general that whilst I use my meat, and drink, and sleep, and apparel, I may never abuse them, but that I may so ensure my right to them through Christ, the heir of all things, so taste the love of my God in them, and make such an holy and sanctified improvement of them, that I may have a spiritual title to natural good things; may hold all in capite, and the things of this life may be whet-stones to quicken my holiness, and load-stones to draw my affections nearer to heaven. In particular because the snare in eating and drinking is unseen (and so the less suspicious, but the more dangerous) I wish that I may never feed without fear, but eat all my bread before the Lord, that I may not as the horse and mule which hath no understanding, drink of the streams, and never look up to the spring; but may acknowledge my God to be the author of every favour, and be so sensible of the weakness of the creature to strengthen me without the influence of the creatour, that I may constantly look up to heaven for a blessing on that food which springeth out of the earth.*

I desire that my heart may so relish the goodness of my God in the bounty of his hand, that whilst I am filling my body, I may by some savoury serious discourse
Lll feed

The introduction.

About eating and drinking which must be done sacredly.

Desiring a blessing.

Holy discourse at table.

Thanks after
meals

feed my own and others souls, that by the blessings of the foot stool, as by a ladder, I may mount up to the blessings of the throne. Lord, when thou remembredest me an unworthy wretch above many others, let me not be so sordidly ungrateful as to forget thy Majesty; but as the rivers lead me to the Sea, so let common blessings direct me to thy self, the Father & Fountain of all my mercies; open thou my lips that my mouth may shew forth thy praise. O let not my thanks be onely verbal, but cordial and reall; Let thy mercy be returned to thy self again in suitable duty, and thy beneficence by answerable obedience. If I receive curtesies from men, I esteem my self bound to requite them to my power; ah why should not I then, since I receive millions of mercies from my God, improve all to his praise! I desire that I may not as the Israelites bestow that corn and oyl on Baal, (or make provision for any sin with those favours) which my God bestoweth on me; but that all those cords of love may draw me nearer, and bind me closer to himself; I live at thy cost, enable me to live to thy credit; Let thy loving kindness be ever before me, that I may walk in thy truth.

Soberly.

I wish that I may not only take my food piously, as from Gods hand, but also use it temperately, as in Gods eye. Excess hath been abhord by mere heathens. Beasts know when they have drunk enough, and by no beating will be forced to more; and shall I who, beside my reason, have the help of Religion, perish in the waters like the Swine possessed with devils? O let my sensitive faculty be such a servant to my rational, and both so serviceable to my God, that I may use my food as my Physick, receive it sparingly, and

for

for healths sake, to become thereby more instrumental for the glory of my Saviour. I do not live to eat, but eat to live; why then should I use my food as if like the Locust, I were all belly, or as some beasts made only to be filled and fatted for the slaughter? I wish that I may observe the seasons for feeding my body, as well as those golden opportunities for my soul; that I may not prefer the beast before the Angel within me, but may usually every morning serve my God before my self, and refresh my inward, before my outward man. In a word, I beg that all my pots may be so spiced with piety, and all my meat so sauced with religion, that whether I eat, or drink, or whatever I do, I may do all to the glory of my God; that so when I shall eat and drink no more in this infirm estate, I may drink of the rivers of his own pleasures, and eat of that tree of life which groweth in the midst of Paradise.

Seasonably.

I wish in general, that my cloaths as well as my closet may be perfumed with godliness, that the smell of my garments (as Isaac said of Jacobs raiment) may be as the smell of a field which the Lord hath blessed. I desire in particular that I may so observe the ends for which apparel is appointed, that I may wholly forbear those vices about them which my God forbiddeth, and truly exercise those vertues on them which my God commandeth.

Apparel.

I wish that since garments are given me to cover my nakedness, I may never discover the lust of my spirit in any lewd or loose attire on my self, nor ever be proud of those rags, be they never so gaudy or costly, which call aloud to me to be humble, as being the

Sleep

signs of my first and most dreadful sin and shame. I desire that I may not be of the number of them that wast their wealth about that which is at the mercy of the moth, yet that I may not through covetousness offer my self by my cloaths to just contempt, but may so walk between the two extreames, as one who wears the livery of Religion, that my God may never be dishonoured, nor the Gospel disgraced by any spots in my garments; O that my soul may so put on the garments of my Elder brother, and the graces of the holy Spirit, that thereby I may be known (as Davids daughters by their raiment of divers colours) to belong to the heavenly Court, and thereby be prepared to walk with my God in the white of glory. I wish that I may observe the ends of sleep, how my God alloweth it for the strengthening, not the weakening of nature, that I may not by excess herein turn my friend into an enemy, and whilst I seem to indulge my flesh, wrong both flesh and spirit too. O that prudence and piety might both so guide me, that I may ever be watchful against his incroaching adversary, and not like a Dormouse live as if I were born to sleep. Finally, I wish that I may be so sensible of the worth of those narrow streames of time, because of their tendency to the boundless Ocean of eternity, that like holy Hooper, I may be spare of sleep, sparer of diet, and sparest of time, that I may redeem it as much as may be conveniently from those natural actions which are necessary; and that when eating, drinking, and clothing, and sleeping, and days, and weeks, and years, and ages shall be no more, I may eat of my Saviours hidden Manna, drink of the

the new Wine in my Fathers kingdom, be arrayed with the White Linen of the Saints, and inherit that rest which remaineth for the people of my God, forever and ever, Amen.

CHAP. XXV.

How a Christian may exercise himself to Godliness, in his Recreations and Pleasures.

THy duty is to exercise thy self to Godliness in thy Recreations; the Christian in his *walking*, as well as in his *working*, must be furthering his eternal *weal*. Our *Gardens* or places of delights, as well as our Houses, must be *consecrated ground*; Davids *Cimbal*, *Viol* and *Timbrel* were all useful in, and serviceable to the *Tabernacle*; with them he praised God, *Psa. 150*. Saints outward pleasures must be some way or other subservient to their inward *purity*. It was a witty observation of Bernard on the signification of *Isaac* (which is *laughter* or *joy*) *Sacrifice your Isaac, and your Isaac shall live*. It is the *Ram*, the rankness and stoutness of your heart which shall dye. Reader, *sacrifice thy recreations*, thy joys, thy delights to God, and they shall all live; it is *rankness* of them which God desireth should be put to death. That these pleasures are not simply unlawful, is plain; *Eat thy bread* (saith God) *with joy, drink thy Wine with a merry heart; live joyfully with the Wife of thy youth*, *Eccles. 9. 7, 8, 9*. Epicurism is not at all commanded,

Thirdly,

*Bern de bonis
disserendis.*

ded, but moderate delight in creatures is allowed and commended; *He gives all things richly to enjoy.* To enjoy, not to behold, nor to hoard up; He condemneth those rich cormorants that starve at a full Table, and like Asses laden with good victuals, feed on thistles, *Eccl. 6. 2, 3. & 2. 24. & 3. 12.* The merciful God is pleased out of his bounty, not onely to allow his creatures what is for necessity, but also what is for delight. Christian, it is more then God requireth of thee to be always pondering and poring on such subjects as make thy heart sad, whereby thou thy self art disadvantaged, banishing that chearfulness from thee, which is an ornament to Christianity; and others discouraged, supposing that all who walk in heavens way, must needs be (as thou art) mopish and melancholy. Piety doth regulate, but not extirpate our pleasures. It is a pruning-knife to cut off the luxuriancy of them, not a Weeding-hook, to pluck them up by the roots; If thy body be as one of the Fathers calls it, *jumentum animæ*, *The soules Beast*, then it must be allowed some rest and refreshment, or else it will carry thee but heavily along in thy journey.

*St. Iohn Cass.
Col. 24. cap. 21*

It is reported of a Primitive Christian, that as he was on a time playing with a bird, two or three youths going by, saw him, and one of them spake to the other, *See how this old man plays like a child with a Bird*, which the good old man overhearing, called him to him, and asked him, *what he did with the Bow in his hand, and how he used it?* whereupon the young man bent his bow, shewed him
what

what he did with it, and unbent it again. *Why do you unbend it?* saith the Old man; *because* saith the youth, *if my Bow should always stand ready bent; it would prove a slug and be unserviceable. Such is the condition of man, saith the Old Christian; If his mind were always bent and intent about the best things, the wings of devotion would soon flag, and the arrows of contemplation flye but slowly towards Heaven.*

The most I know need a curb in this particular of recreation rather than a whip; yet some there are that whilst they strive to keep under their bodies, ride over them, and make them much more unserviceable then they would be. Whilst they go about to punish their bodies for their former wantonness, and excess, in the end they punish God and their souls too. *The temper of the soul (Philosophers tell us) followeth the temperament of the body;* A dull Knife cannot cut well. A pen worn out will not make good Letters; he that would do his work well, must see that his tools be right for his turn, otherwise he will but bungle at the best.

I am confident that it is thy duty to keep thy body in the best plight and health, vigour and liveliness that thou canst for thy souls sake. I must confess I intend in this head those recreations which exercise the body or mind, so as to fit them to follow the better our general or particular callings.

A Holy man could indeed wish that his body needed no such diversion, but when he findeth that

*Temperies animi
sequitur tempe-
ramen: um. cor-
poris.*

that after long sitting, or much labour, his body clogd and tired, he is forced to give way to reason. For vain and sinful recreations, Reader, I must in the Name of God forbid them; I am not about to teach thee how to honour God by doing Satans work. *They that study the Devils books, will hardly learn Christs Lesson.* There be some that take pleasure in unrighteousness, *Rom. 1. 32.* Holy things are too good to be sported with, and vicious things are too bad; things of an indifferent nature are fit to be the subjects of our recreations. Those sports which are of evil report amongst Saints, or which thou hast experienced to be below to blow up the fire of thy passion, or fuel to thy covetousness, must be avoided. Avoid all occasions and appearances of evil; sports sinful in the act, like the play between *Abners* and *Joabs* Souldiers, will be bitterness in the end.

*Plutarch in vit
S. 6*

When *Thespis* a Poet at *Athens*, made a play which delighted all the Citizens, *Grave Solon* himself went to see it; but when the play was ended, wherein *Thespis* acted a part, *Solon* called him to him, and asked him, *if he were not ashamed to lye so openly in the face of the whole City?* *Thespis* answered him, *that it was no matter, so long as it was but in sport.* But *Solon* beating his Staff on the ground, replied, *If we allow lying in sport, we shall shortly find it in earnest, in our bargains and dealings.* Certainly heathens will another day condemn our mungril Christians. The sober sort of them, seemed to hate and abhor that harlot vice, though presenting her self upon a stage with her painted face

face, and most gaudy dress, when many among us love, and like, and even doat upon her; But such must know that *sins in jest*, will bring at last, *sufferings in earnest*. Men laugh, and jest, and mock at sin; *its a sport to a fool to do mischief*, Pro. 10. 23. but surely they will find hell a serious thing; for *God will not be mocked*: They pretend now that they have time to spare, and if they should not spend it at a *play-house* (I had almost said a *whore-house*) they should spend it worse. Alas do they not know that God gave them time to provide in for their eternal felicity, and not to squander it away in such foolish vanities. If time be a drug that hangs on their hands to their trouble, God may take it off, before they are willing or aware, and send them to their everlasting home. Those were worthily condemned that took the *Timbrel, and Harp, and rejoyced at the sound of the organ*, and therefore said unto God, *depart from us*, Job. 21. 14.

But Reader, thou mayst be *merry* and not mad, enjoy thy *pleasures* without such *payson*; thou mayst have thy recreation, and never be beholden either to sin or Satan for them; God alloweth thee choice enough of trees in his garden, though thou dost wholly forbear the forbidden fruit: nay thou mayst, like a skilfull mariner, make use of this side-wind of recreation to help thee towards the haven of rest.

The author of the *Belgick Commonwealth* tels us, that printing was first invented by one *Laurence Jans* when he walked abroad for his recreation.

Belgick Commonwealth.

Mr. Esy.

Odores non
rutinat.

It is said, of *Socrates* that he profited his companions by his recreations, no less then if he had been reading lectures. I have read of one that by hearing musick, tuned his heart to think of, and admire the melody and musick in heaven. Truly I see no reason but a Christian may cause his recreation to do that which naturalists deny to Oodours, even both to refresh and nourish him. Onely be sure thy recreation be innocent, neither dishonorable to God, nor disadvantageous to thy neighbour. Think of that rule, *All things are lawful for me, but all things are not expedient*. Some recreations are lawful, which are not expedient, either in regard of thy age, calling, or the company thou art with. *He that will do all he may, will quickly be brought to do what he ought not*. It is much easier and safer for the fowl to pass by the snare when she is out, then to get out when she is once in.

We say Its not evil to marry, but its good to be wary; so say I, Its not bad to use recreations but its good to be watchfull that we do not abuse them; which that thou mayst not do, I desire thee to inclose this Common, which many wander in to their wo, with these three *Cautions*

First, Mind *moderation at them*; remember thy recreation is not to be thy *occupation*; God made *Leviathan* to sport in the waters, but God made not man to play upon the land. Our time here is our *pilgrimage*, and therefore not to be spent in pleasures; The candle of our lives is set up, not to play, but to work by. *Spinster* is a tittle given

to

to our greatest women in our law language. A man that builds an house, will not make it very full of windows, for then it would be weak; neither will he make it without any, for then it would be dark. Recreations to our natural, are like windows to our artificial houses; Some are convenient, many weaken the building, and strengthen the Thief, who hath the more advantage thereby to Steal.

Fish that leap into the *Air* for their recreation, return quickly to their own element again; *Beasts* that play up and down in the *Fields*, in a short time return to their *food*. Recreation is like some pleasant house which we may call at, as we pass on towards our heavenly country, but must not stay, much less dwell there. Sir *Francis Bacon* said, of Parliaments, in reference to the English body politique, *That they are good purging Physick* (to be made use of now and then) *but bad diet-drink* (to be taken constantly) the same may be said of recreations, If used in measure, they are *helpful*; if immoderately, they are *hurtful*. They are good *sauce*, but bad *meat*. *Plato* reproved a young man for playing at Dice; The young man answered him, *For how small a matter do you reprove me?* I but saith *Plato*, *the custom is no small matter*.

Diogen. Laert.

Those that put their hands to their mouthes, when they drank water, were elected by God to fight his *battels*. Those that bowed down to the ground upon their knees, were rejected, *Judg.* 7. 5, 6, 7. Those that sloop their *handful* of pleasant

waters, are fitter for Gods work, then they that swill their *belliful*; God taxeth them sharply, who make carnal delights the end of their lives, *ye have lived in pleasure on earth, and been wanton.* God alloweth us pleasures in our lives, but God doth not allow us to live in pleasures, *Jam. 5. 5.* When our lives are nothing else but a diversion from one pleasure to another, we may fear our deaths will be the beginning of our pains. *Nimrod, Ishmael, Esau*, all vicious persons, are noted to be given up to such *pastimes*.

Lib. 3. cap. 5.

The people of *Tombutum* in *Africk*, are said to spend their whole time in singing and dancing. Some persons, especially Gentlemen, spend their whole time in Hawking or Hunting, or gaming, of whom I may speak as *Pliny* to his Son (when he saw him spend his time in talking, and walking and neglect his studies) *They might put those hours to better use.* Or as the Holy Ghost saith of the voluptuous Widow, *they are dead while they live,* 1 Tim. 5. 6.

Nemo rationem
otii reddere co-
getur. Suet. in
Gal.

Great men think with *Galba*, that no man shall be called to account for his idleness, but they will one day hear of *wicked and slothful servants*, and find a truth in the *German Proverb*, that *Gentlemen are Venison in heaven*; they seldom come thither.

Reader take heed of the hook that is hid under this bait of pleasures; thou mayst nibble at it safely, but if once thou goest with open mouth to swallow it down, thou art caught, and in danger to be undone. The flye that cometh to a
glass

glass of sweet Syrrup, and onely tasteth it, may get away securely; but if once he bathe his body and wallow in it, he is lamed and loseth his life. Some drugs are given to procure Sleep, which if taken moderately may give the Patient rest, and do him good; but if in any great quantity, may cause him to sleep his long sleep, and send him to the place where the *wearie* are at rest. Weigh thy pleasures warily in the ballance of the Sanctuary, lest thou shouldst eat of that luscious diet, more then thou canst possibly digest. In a word, follow the advice of reverend Bede; *For pleasures (saith he) we must deal with it as we do with hony; onely touch it with the tip of the finger, not with the whole hand, for fear of surfeit*; though a little honey be sweet and comfortable, yet much causeth gripings, and breedeth choler: Fragrant Flowers if used moderately, refresh the brain, but if too much, cause the headach; *Light is sweet, and it is a pleasant thing to behold the Sun*; yet a man by staring too long, too much, may dazzle, nay blind his eyes. Do as *Jonathan* did; *He put forth the end of the Rod which was in his hand, and dipt it in an hony-comb, and put his hand to his mouth, and his eyes were enlightned*, 1 Sam. 14. 27. *His eyes were enlightned*; A little will satisfie, much will surfeit. Though Swine lye night and day in such mud, do thou as the Sheep which sometimes fall into the *mire*, but hasten out of it to the pleasant *Meadows*. Though the necessity of thy body calleth thee to thy recreations for a season, yet let the necessities of thy soul and family call thee off from

Invites,

from them in due time. Let thy recreations be like a Porter whom thou mayst use for half an hour, or an hour, as thy occasions are, and dismiss; and not like an Household servant to dwell with thee constantly. The *Lacedemonians* were so sparing that they are said to be even covetous of their time.

Secondly, *Look that thine end in them be right.* The end here will speak much to the specification of the act; thy recreation must be as sauce to thy meat; we eat sauce to sharpen our appetites to our food, and to make us relish it the better; so we must use recreations to whet our stomach to our callings, and to make them the more savoury to us. As musick to the Jews did stir up their minds and prepare their hearts for holy performances; so lawful recreations may be used by us Gentiles, to fit us for the service of God in our general and particular vocations. The Saint by the comforts of his life may delight more in God the life of all his comforts; He may follow these streams so long till he comes to the fountain of living waters; He may conclude with himself, If recreations by the creature be so sweet, how sweet is communion with the Creatour.

The Musitian doth not leave his strings constantly wound up, but sometimes lets them down, and his end is, that when he goeth again to use his Viol, it may make the better Musick. The wise Husbandman will not always cross-crop his ground but lets it sometimes lye fallow, and his end is, that sowing upon a *Tilt*, he may have the greater crop: So the Christian may allow his mind moderate release

leave, he may afford the ground of his outward man some rest; but his end must be, that when it comes again to be sowed, to be employed, it may be the more serviceable to God and his soul; and truly so by going back a little, he may have this advantage to leap the farther.

O how sordid a thing is it for men to use sports meerly to *pass away their time*! hence they foolishly call them *pastimes*. Reader, art thou in haste to have some part of the thread of thy life cut off, as if it were too long? Wilt thou never consider that time is a silver stream, running along into the Ocean of eternity, and that eternity dependeth on the spending of this moment of time! Dost thou not beleive that thy jovial companions now in Hell, would give a whole world if they had it for one hour; and that when thou thy self comest to dye, and to look into the other World, thou wilt say with the Roman General *Sertorius* (in answer to his Souldiers, who told him twas dishonourable to the Romans, to pay tribute to the barbarous people inhabiting the *Pyrenean Mountain*.) *Time is a precious commodity to be taken up at any rate*. Good God, how much wilt thou think a Week, a Day, nay an hour worth!

Plut.

For thy souls sake weigh thy time, as it stands in relation to thine everlasting condition, and then I am confident thou wilt aim at another end in thy recreations. Though children go to school and work in hope of play, yet men play to fit themselves for work. Though wicked men have such sordid sinful ends in their delights, do thou
mind

Postoria virtus.

mind more noble and worthy designs ; therefore oyl the wheels that thou mayst move the more chearfully, and run the more swiftly , in the way of Gods commandments.

Thirdly, *have an eye to the season of them.* Scholars have their play-hours ; yet if they be found playing when they should be at their *books*, they must expect to be beaten ; The Master that doth not grudge his servant time to visit his friends , and rejoyce with his familiars , yet if he should do it when his work lieth upon the spoil, he could not but take it very ill. God alloweth us liberty for moderate delights, but it is only when our general and particular callings will give us leave. Cardinal *Angelot* is chronicled for a sordid person, for stealing away the oats which his man had given his mare ; how sordid are those parents who steal their childrens food, to pursue their own pleasures ! He that neglecteth his particular calling to follow his sports , is like him that starveth his son, to feed his swine ; And he that omits his prayers and religious duties to mind his pleasures , is like him that is condemned to be hanged, and hath only three days allowed him to procure his pardon in, yet he spends all that time in hawking or hunting.

Recreations are like some fruits not always in season, though at sometimes they are very wholesome, yet at other times they are very hurtful. The wise man tells us there is a *time to weep, and a time to laugh, a time to mourn, and a time to dance*, Eccles. 3. 2, and 5. *There is a time to weep; Sorrow*, is not always *seasonable*. *Dalilah* disparaged her discretion by *weeping*

weeping on the day of her *wedding*. *There is a time to laugh*; Delights are sometime out of fashion. He forfeits his credit that sports at a funeral? *Musick never suited with mourning*

In *general*, recreations are then unseasonable when God and mens families are neglected; that they may be minded when to give them water, we are forced to make the Mill of our general and particular callings to stand still. O what a fool is that voluptuous youngster, who having no more horses then what is sufficient for his ploughing, will yet take one to hunt upon, and thereby cause the rest to be idle, and his business to be undone! But how mad is that person who, *Esaú* like, is *hunting*, and thereby misseth the blessing!

In *particular*, our recreations are unseasonable on a Lords day, and in times of publick calamities.

I. Recreation are *unseasonable on a Lords day*; Carnal pleasures must then vanish, and spiritual pleasures must take place: Our joy must be pure and heavenly on that day. It is an *holy day*, and therefore calls for *holy delights*; God inviteth the Saint on that day to his own table, provideth for him costely, *curious food*, and expecteth that he should come, and not bring along with him the worlds *course fare*. Observe the precept in the Evangelical prophet, *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable: & shalt honor him, not finding thine own pleasures, then shalt thou delight thyself in the Lord.* Is. 58. 13, 14. Take notice, *from doing thy pleasure on my holy day*; our pleasures

pleasures are such as flow from creatures ; now the *Wine* which makes glad the heart of a Saint on a Sabbath , must be drawn from *another Pipe*. That which runs from the World, is too flat ; low, and full of dregs , to be served in to the *great King*.

When *Aristotle* was asked what he thought of *Musick* ; he answered , *Jovem nec canere , nec citharam pulsare ; that Jupiter cared not either for singing or fiddling* ; he was for higher and more refined exercises. The infinite God doth always overlook our *puddle-water* , more especially on his own day, when he alloweth us to drink of his own richest *Wines*. They shall be abundantly satisfied with the fatness of thy house , and thou shalt make them drink of the River of thy pleasures , *Psa. 36. 8.* Mark , 1. The excellency of the provision, fatness of thy house , the River of thy pleasures. The fattest is esteemed the fairest, and the most excellent food ; therefore the Saint was enjoined to offer the fat in Sacrifice under the law. As God expects the best from us , so he gives the best to us ; this made *David* when he had feasted so curiously , to sing so chearfully. Fatness here is the top, the cream of all spiritual delicacies. *My soul is filled as with marrow and fatness ; and my mouth shall praise thee with joyful lips* , *Psa. 63. 5.* But though God keep so noble an house to satisfy his peoples hunger, what special care doth he take to quench their thirst ? *Thou shalt make them drink of the Rivers of thy pleasures.* O he drink to them , and they pledge him in his own cup. Hath the Child then any cause, when

when his father keeps so rare and costly a Table, to leave such dainties, and go a begging up and down the Country for scraps and fragments? O how much do these disgrace their Parents provision, and their own discretion? But mark Reader 2. the *plenty* as well as the excellency of this provision. Here is fatness in the abstract; *a river of pleasures*, and so much as that they who enjoy it shall be *satisfied*, and *abundantly satisfied*. A River is overflowing and everflowing, it communicates its water, and yet is never empty; It is fed with Springs and Fountains, and therefore its no wonder if it always be full; They that are at such a *Well*, need not complain of want; but here is not onely Rivers and fatness, for some have much, and yet cannot feed; but of Gods people its said, *they shall be abundantly satisfied*; in the Original it is *inebriated*, they shall have not onely a sufficiency, but a redundancy of spiritual delights; the Vessels of their souls shall be filled to the brim, out of that River, *whose streams make glad the City of God*. Surely then, they that may have bread in such abundance, enough and to spare in their Fathers House, made of the Kidneys of the Wheat, of the finest Flower, need not hanker after the Worlds homely fare. Our Heavenly Father doth not keep so starveling an house, that the Worlds scraps should go down with us.

Besides, how abominable is it to disturb Gods rest with our sports! Some work hard on the week day,

day, and play on the Lords day. No melody so delightful to them as *Temple Musick*, no draughts so sweet as in *Temple Vessels*, Amos 6. 5. Dan. 5. 2. No time so fit for their foolish Triumphs as *Gods time*. The Heathen Philistines, when they offered a great Sacrifice to their god *Dagon*, call for *Sampson* to make them sport. These uncircumcised persons, mingle their Sacrifices to the true and living God with sports, and carnal, nay sinful pleasures. *Week days*, like ordinary Virgins, are excused; and the *Lords Day*, the Queen of days, must be deflowred.

Reader, If thou art guilty of this sin, know, that to steal time from thy Family or Master on a week day is *theft*; but to steal time from thy Maker and Redeemer on this day, is *Sacrilege*. Hast thou no Mettal to disfigure and embezzle, but that which hath the Kings stamp on it! Hast thou no time to sleep in thy Cabin, or play on the Deck, but just when the wind blows fair for the Vessel of thy Soul to lanch forward towards Heaven! I must tell thee, that God calls thee on this day to be wholly taken up in working out thy salvation, and not at all in minding thy recreations. It were better, as *Austin* saith (though that were very bad) to plough all day, then to play all day. But as *Cyrus* dealt with the *Lydians*, when he had conquered them in Battel, he allowed them liberty for all sports and pastimes, and thereby subdued them in such a manner, that they became his servants for ever: So Satan dealeth with the children of men; when they are his already in part, by Sabbath

*Melius toto die
arare, quam
toto die saltare
Aug. in tit.
Psal. 120.
Iustin, lib. 1.*

bath day pastimes, he makes them his sure and settled servants altogether, and so they become his for ever.

Secondly, Recreations are unseasonable *in times of publique calamities*: The Son is very undutiful, who laughs under the rod; and that Daughter very unnatural, who is sporting when her Mother is dying: *A sword, a sword is sharpened, and also furnished; it is sharpened to make a sore slaughter; it is furnished that it may glitter: Should we then make mirth? Ezek. 21. 9, 10. Should we then make mirth? as if he had said, Such seasons call for sighing, not for singing; for mourning, not for mirth.*

The Jews tells us, the very beasts abstained from copulation in time of the Deluge. Naturalists tell us of the Bees, that when one is *sick*, the rest in the Hive are all *sad*. Experience tells us, that the very birds, who in Summer sing division prettily, with divers tunes and variation of their pleasant voyces, in Winter forbear their notes, and seem to sympathize with the season: And shall not we humble our hearts when Gods hand is lifted up? How much is he displeased, when his chastenings are despised! *Amos 6. 5, 6, 7. In that day did the Lord God call to weeping and mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep: And it was revealed in mine ears by the Lord of Hosts; Surely this iniquity shall not be purged away till ye dye, saith the Lord of Hosts, Isa. 22. 12, 13. In that day: When the Persians invaded Gods people,*
then

*Plin. lib. 11.
cap. 17.*

Aul. cell.

then they minded their pleasures : The unseasonableness of their laughter, provoked God to anger : Solace in the day of *Jacobs* troubles, is like Winter fruits, harsh and sowre, *Jer.* 9. 1. The Church may speak to such, as they did to the Philosopher, who in a great tempest at Sea was asking many trifling questions, *Are we perishing, and dost thou trifle ?*

Our duty is, to sympathize with our fellow members in their sufferings : *Weep with them that weep, Rom.* 12. 15. Now if we give our selves then to take our ease, we shall hardly feel our Brethrens *hard cords* through our *soft beds*.

2. Curt.

Alexander, though in exteme thirst (when his Army was ready to famish for want of water) refused the cup of water presented to him, with this excuse, *I cannot drink alone, and here is not enough for every one of my Souldiers to wet their lips*. Surely Christianity layeth a stronger obligation upon us, when the Church is like her Husband, carrying her Cross, to cut our selves short, in regard of worldly comforts.

Reader, Is thy Mother sick, and art not thou sorrowful ? Is thy God, thy Father pierced and dishonored by sin, and canst thou take thy pleasure ? Are thy Brethren and Sisters in great affliction, and hast thou no fellow-feeling affections ? When *David* asked *Uriah* why he went not to his house after his journey : He answered him, *The Ark, and Israel, and Judah abide in Tents, and my Lord Joab, and the Servants of my Lord are in the open fields : Shall I then go into mine house, and eat, and drink,*

and.

and lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing, 2 Sam. II. 10, 11. Truly if thy flesh should tempt thee to carnal mirth in a day of Zions tribulations, do thou repell it as he did; *The beautiful Spouse of Jesus Christ, the blessed members of his body are in great affliction, they water their couches with tears, and they mingle their drink with weeping; and shall I mind my play, and sports, and earthly delights! through the Lords help I will not do it. No, by the Rivers of Babylon, let me sit down and weep when I remember Sion.* Alas how foolish is that man who can laugh and jest, and be merry in his private Cabin, as if he were safe and secure, when the ship of the Church in which he sayleth, is in a boystrous and dangerous storm.

Thus I have dispatched the third particular, wherein a Christian must exercise himself to Godliness, namely *Recreations*.

A good Wish about Recreations.

Recreation being the intermission of my labour, and spending of some time in delightful exercise, for the refreshing of my body and mind, which (by working much) are apt to tire and grow weary, I wish in general that I may never abuse this favour which my Master affordeth me (as some drunken servants) to make me unfit for his work, but may be so consciencious in observing those cautions about it, which his law prescribeth, that my vigour and strength being thereby repaired, I may after it, follow his business with the more alacrity and ability. In particular,

The Introduction.

For the kind
it, must be
lawful.

Moderation
about them.

The end to
be good.

Seasonable

particular, I wish that my teeth may never water after forbidden fruit, that I may not be so prodigal as to lay my precious inestimable soul at stake by any sinful pleasure. My God hath told me how I may be merry and not have the Devil for my Play-fellow. O let me never defile my Spirit, whilst I am delighting the flesh, but let my sport for the kind of it, be like Cæsars wife, without the least suspicion of fault. I desire that my carriage at it may be wholly free from passion and covetousness; and to this end, that I may never venture what I esteem at any value; my mind hereby would be disturbed, not refreshed, and so the end of recreation altogether frustrated. I wish that such delights may be used as my medicine, onely now and then when nature requireth them, not as my meat constantly every day; let my God of all consolation be (as a Wife) in the bed of my heart, in my bosom, be the delight of my eyes, whom I would by no means have out of my sight; but let these low pleasures as my servants, always remain in an outward room, and go or come as occasion shall require, and Religion direct. I wish that I may never mind recreations for those foolish sinful ends, of passing away the time, or pleasing the flesh; but as Elijah called for a Minstrel, that his mind being thereby calmed and cheared, he might be the more fitted to prophesie: so I may refresh my body for this very end, that it may be the more serviceable to my soul, and both of them thereby to my dearest Saviour. I wish that my earthly delights may not be unsavoury, because (as fish at some times of the year) they are unreasonable; that when my general or particular occupation, require

require my presence, I may not be absent at recreations. Why should I like the rich fool be talking of taking my bodily ease, when my soul is in danger of endless pain, or like prophane Esau, be following my carnal pleasures, to the loss of my spiritual privilege! Finally, I desire that I may not (as Nero when Rome was on fire) be singing, when the people of God are sighing, but moderate or deny my mirth, when the members of Christ are mourning; O let me prefer Jerusalem before my chief joy. In a word, I wish that I may not disparage my God, by meddling with drossie comforts, when he calleth me to golden Cordials; that I may not disobey his law, by minding my pleasure on his holy day, but may delight my self, on that day of the Lord, in the Lord of that day; O let me gather I. from recreations, with the Holy Father; If ordinary glass be at such a price, how precious is a true Diamond! If the Worlds trash drain such joy, what joy will flow from the true treasure!

Lord let my cheifest and constant recreations be to walk with my beloved in the Garden of thy word, to refresh my spiritual sence and sight with the fair and fragrant flowers of thy promises and precepts, to do the work which thou hast given me to do, and to enjoy fellowship with thy self in Ordinances, till I come to that place, where bodies are above such dreggie delights, and souls above all mediate communion, and thou thy self art all in all, Amen.

In general they are unreasonable when particular or general callings are neglected for them.

In special. In a time of the Churches troubles.

On a Lords day.

CHAP. XXVI.

How to exercise our selves to Godliness in our Partinlar Callings.

Fourthly,

AS Religion must be our business in our Spiritu-
al and Natural, so also *in our Civil Actions,*
and *particular Callings.* The Heavenly Bodies
have an influence, not onely on men and women,
but also on trees and plants : The holiness of a
Saint must be operative, not onely in his more no-
bler exercises, the Ordinances of God, but like-
wise in his earthly and inferior employments. Thy
duty is Reader, to minde thy general in thy par-
ticular calling, and to drive a trade in Heaven,
whilest thou art following thy trade on Earth :
When thou art called to the Lord, thou art not
called from thy labour ; nay, as thou art a servant
of Christ, thou art bound to be serviceable to thy
Countrey, in some mental or manual Calling ; but
thy diligence therein must proceed from *Consci-*
ence, not from *Covetousness* ; from subjection to
Gods Word, not from affection to thy wealth.

As thy particular Calling is the *Zodiack* through
which *thou daily passest* ; so Godliness must be the
Ecliptick line to go through the midst of it : God-
liness must be the key to open the shop ; Godli-
ness must be the whip to drive the Cart ; Godli-
ness must be the Cock to call thee up to thy work ;
Godliness must be the clock to call thee off from
thy work ; Godliness must be the principle, the
rule

rule, and the end of thy work; Holiness to the Lord was written upon the bridles of the horses, *Zach. 14. 21.*

Truly Reader, thy care had need to be great about thy calling, lest it cause thy ruine: *More dye by meat then by poyson.* By lawful things many perish; Worldly things will court thee, that they may kill thee. They that dig deep into the bowels of the earth, have not seldom been stifled with the damps that arise thence. These things are so subject to defile and destroy us, that God made a Law that they should not be used, before they were purified, *Numb. 31. 22, 23.* Some are destroyed by those houses which were made to defend them; like *Saul*, they fall on those swords which should have been for their safety. Particular Callings were designed for our good; but how often do they prove our grief? Are there not those, who like *Corah* and his company, are swallowed up alive of earth, and consumed! *Pliny* observes, that in *Phoselis* the hill *Chimera* burneth night and day: *The fire, saith he, is kept burning by water, but quenched by earth:* The earth of particular Vocations, hath sometime put out that fire of devotion, which the water of affliction could not do.

*Pliny Nat.
Hist. l. 2. c. 106.*

It behoves thee to take heed how thou handlest these thorns, if thou wouldst not prick thy fingers, and pierce thy conscience. I shall for that end give thee some Directions out of the Word.

First, *be diligent in thy Calling:* It is observable, that the Apostle adviseth the *Romans*, *Be*

not ſlothful in buſineſſ, ſerving the Lord, Rom. 12. 11. All the children of *Adam* are enjoyned to minde their particular callings, by vertue of that command or threatning to their Father, *In the ſweat of thy brows thou ſhalt eat thy bread*, Gen. 3. As in the Body Politick, ſo in the Body Natural, there muſt be order; to which three things are requiſite, 1. That every part be in its proper place, each Star in its own Orb. 2. That the parts have each to other a due proportion. 3. That every member do its duty, and be ſome way or other helpful to the Body. Idle perſons are like *Wens* in the face, which receive of the bodies nourishment, but ſerve onely to diſfigure it. Thoſe that are *no workers*, in Gods account are *diſorderly walkers*, 1 Theſſ. 5. 14. *Auguſtus* built an *Apragapolis*, a City void of buſineſſ; but God made not the World to be a *Nurſery of idleneſſ*. The *Ethiopians* (as the Historian obſerveth) would acquaint their youth, that they were born to labour, by accuſtoming them betimes to ſling great ſtones. Amongſt the *Turks*, every man muſt follow ſome Trade, the Grand Seigneur himſelf not excepted. The *Cenſores morum* among the *Romans*, were to obſerve who were diligent, who were negligent in their Vocations, and accordingly to commend or condemn them. The *Grecians*, according to *Solons* Law, were great diſcouragers of them, that like *Vermine*, lived onely to eat what others earn. The Council of the *Areopagites* enquired how every man lived, and puniſhed ſuch as they found idle. The Devils themſelves are diligent about their deeds
of

Alex. ab Alex.

of darkness: Creatures void of life are serviceable in their places and stations; Angels, nay God himself is always working. An idle person cannot finde either in Heaven or Hell a pattern. Our lives are therefore called, *The lives of our hands*, because they are to be maintained by Gods blessing on our labours.

The Patriarchs, those persons of renown, were eminent for taking pains, they did not eat the bread of idleness: How frequently, and how ardently doth the Word call upon us to be working in our particular callings? What Precepts doth the Scripture give for it, *That you do your own business, and work with your own hands, as we commanded you?* 1 Thess. 4. 11. What Promises doth God make to it? *He that tilleth his land, shall be satisfied with bread,* Prov. 12. 11, 24. *The soul of the diligent shall be made fat,* Prov. 13. 4. That arm which is most used, groweth stronger and bigger then the other: The more the Vine spreadeth it self against the wall, the more it receiveth of the Suns Warmth and Influence.

Pliny reporteth of one *Oressianus*, who from a little piece of ground got much wealth, and more then his neighbours could from a greater quantity, whereupon he was accused of Witchcraft; but to defend himself, he brought forth his servants and instruments of labour on the day of tryal, and said, *Veneficia mea Quirites hæc sunt: These, O Romans, are all my Witchcrafts; I say not to my Servants, Go and do this; but, Come let us do this and that, and so the work goeth on.* The keys that men keep
in

Lib. i 8. cap. 6.

in their Pockets and use every day, wax brighter and brighter ; but if they be laid aside, and hung by the Wals they soon grow rusty. Students who are given to a sedentary life, often waste in their strength, when others whose time is spent in bodily labour, increase in strength ; *In all labour, saith the wise man, there is profit.*

There is a threefold care mentioned in the Word of God. There is a care of the head, a care of the hand, and a care of the heart. The care of the head is the care of providence, this is commendable, *Pro. 31. 16.* The care of the hand, is the care of diligence, this is profitable, *Pro. 21. 5.* The care of the heart, is the care of diffidence, this is abominable, *Phil. 4. 6.* Upon which words Zanchy observeth well. God doth not say *μὴ οὐδὲν ποιεῖτε, μὴδὲν μεμενῶτε*, not *do nothing, but be careful for nothing.* The two first are commanded, but the last is forbidden. Reader, thou mayst as well expect riches to rain down from Heaven in silver showres, as to provide for thy family and Children without industry in thy calling. *Solomon* telleth us, *the blessing of the Lord maketh rich ; and the diligent hand maketh rich*, *Pro. 12. 24. and 10. 4, 22.*

As the nether Millstone is heavy, slow, and of small riddance, yet the upper Millstone though of greater agility, and quicker dispatch, doth not grind without the nether, but both together make good meal ; so the diligent hand of it self, can do little, nay nothing without the blessing of God ; yet the Blessing of God, though of infinite efficacy,

ficacy, will seldom do any thing without the diligent hand, but both together make a person rich.

Besides negligence about mens vocations is one great cause of corruption. The *proud* person is Satans *Throne*, and the *idle* man his *Pillow*; He sitteth in the former, and sleepeth quietly on the latter; when men have nothing to do, the Devil always sets them a work. *As a Bird that wandreth from his Nest, so is a man that wandreth from his place*, Pro. 27. 8. By *place*, the Holy Ghost understandeth particular callings. Now God had taken care that none should molest a Bird in her Nest, there she was safe, *Deut.* 22. 6, 7. but when she begins to wander, then she is in danger, either to be shot by the Fowler, or caught in the Snare, or made a prey to other ravenous birds; So a man that is diligent in his calling, whilst he is imployed therein, is in Gods *precincts*, and so under Gods *protection*; but when he wandreth abroad from his calling, going out of his bounds to sit and talk, he is a *weft* and a *stray*, and so falleth to the Lord of the Mannor, *the God of this World*.

Reader, thou mayst expect to be preserved whilst thou art a working, but not when thou art wandering. *Tertullian* speaks of a Christian woman who going to a play, was possessed by the Devil, and when he was asked by those that came to cast him out, how he durst possess one that was a Christian? he answered, *I found her in my own place*. Friend, they who like *Dinah* gad abroad, are often defiled before they come home. Those Souldiers who leave their places in a March and stragle to pilfer,
are

are many times snapt and slain by their enemies, when they who keep their places are safe and secure. O mind thy calling in its place and season, and know this for thy comfort, that whilst thou art about thy lawful work (observing Scripture rules in it) thou art under Gods Wing.

Secondly, *Deal righteously in thy calling.* Take heed of unjust gain; beleive this truth, *A clear and clean conscience is infinitely better then a full purse. A little with the fear of the Lord, is better then the possessions of many wicked men,* Psa. 37. 15. A little wholesome food is better then a thousand poisoned Dishes. All the Wealth which is got in Gods way is pleasant; but all the wealth which is got unjustly by wickedness is poison. *The blessing of the Lord maketh rich, and bringeth no sorrow of heart with it,* Pro. 10. 22. Defrauding thy Neighbour, and cheating thy Customers maketh rich, and bringeth *the sorrow of Hell with it.* He that resolveth to be unrighteous (it is commonly said) may soon be rich. When the spring of conscience is screwed up to the highest pin, that it is ready to break, and godliness is locked up fast into an outhouse, and not suffered so much as to peep into the Shop or Warehouse, to take notice of what is done there, such a Tradesman may gain silver, but alas he loseth his precious Saviour, and his never dying soul. O what a dreadful gain is it to get earth with the loss of Heaven! He that will be rich in *hast*, shall be poor enough in Hell. *Know ye not that the unrighteous shall not inherit the Kingdom of Heaven! be not deceived, God will not be mocked.*

I Cor. 6. 9. Do not think (Reader) though thou canst cheat thy Chapmen, that thou canst cozen God; no, he will not be mocked; he seeth thy false weights and false measures, which thou ordinarily usest, though thou hast others to bring forth (for a colour) if occasion be, and he will deal justly with thee for thy injustice, by sending thee to that place where there is *judgement without mercy*. I have read of an old rich covetous wretch, that lying upon upon his death-bed, he asked his Son whether he would not do any thing that his Father should desire him. His Son answered yea: then saith the Father, *Hold your finger in the flame of that Candle an hour*. Sir, saith the Son, *I cannot possibly endure that*. No, saith the Father! *I must burn for ever in Hell, for raking up an estate unjustly for you, and yet you will not burn a finger one hour for me!* O Reader, if thou art guilty of this sin, think of it betimes. Thy ill gotten wealth will breed those wormes which will gnaw thee eternally. Besides, thou mayst think to raise thy House by such heaps; but God himself saith it is the way to ruine it; *He that is greedy of gain, troubleth his own house*, Pro. 13. 27. Whilst he thinks to *feather* his nest, he doth indeed *fire* it. It is an observation of the house of *Desmond* in *Ireland*, That *Maurice* the first Earl of that family, raised it by injustice; and by injustice *Girald* the last Earl ruined it. The crafty Fox in the Fable hugd himself, that he had cozend the Crow of his breakfast, but when he found himself poisoned therewith, he wisht it out of his belly. Unjust gain

salis onus unde
venerat illuc
abiit. Erasmi.
adag.

like the *Italian* buttered Spunge, may go down glib, but it swelleth in the body, and never cometh away till it hath ruined the party, Such men spin a fair thred to strangle themselves with. *The getting of treasures by a lying tongue, is a vanity tossed too and fro of them that seek death*, Pro. 21. 6, 7. *Cornelius a Lapide* hath a pretty fable, wherein he compareth men unjust in their dealings to Spiders, the righteous to Bees; The Spider ubraided the Bee for going up and down for hony; *Thou stayest at home*, saith the Bee, *but in thy working lovest thy life*; How often is that Latin Proverb fulfilled? *The burthen of Salt, returneth to the place whence it came*. The occasion of which was the falling of Salt by the wrack of a Ship into the Sea, the place whence it came. God often sendeth some to squeeze those Muck-worms when they have sucked themselves full. Deceitful dealing (as an huge heap of Ice by the Sun) by the scorching fire of Gods wrath dissolveth into nothing. *As the Partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right; shall leave them in the midst of his days, and at his end shall be a fool*, Jer. 17. 11.

Thirdly, Be careful that thy particular Calling incroach not upon thy general: Many lose Religion in a crowd of earthly busineses. The interposition of the earth (as to the Moon) eclipseth the light of their Holiness. It is reported of the inhabitants of *Oenoe*, a dry Island near *Athens*, that they bestowed much labour to draw in a River to water it, and make it fruitful, but when the passages were opened,

opened, the water came in so plentifully that it overflowed the Island and drowned all the people. Many that will be rich by their extraordinary labours, to make their Flocks and Fields fruitful, *fall into temptations and snares, and many foolish and hurtful lusts, which drown them in destruction and perdition,* 1 Tim. 6. 9. A Candle that burns well above ground, when put under ground, doth many times burn blew and go out; the light of holiness which hath shined eminently in some professors, when they have had little to do with the World, hath been abated in a great degree, when they have had great dealings. They in regard of much business, have been like those in a Mill, who cannot hear what is spoken by reason of the clacking and noise which is made there. Christ calleth, and the Spirit of God cryeth to them, but their eares are stoppt with earth that they hear not.

As we say of fire and water, they are good Servants, but bad Masters; Keep them within their bounds, and they are exceeding useful, but when they go beyond their bounds how hurtful are they? What mischief hath fire done in *England*? what sad work hath water made in *Holland*? The same is true of our particular callings, they are faithful Servants, but they are dreadful Masters; Keep them within their limits and they are helpful to our selves, our relations, and our neighbours; but suffer them once to transgress their bounds, and they will make miserable work; they will rob God, wrong the soul, nay often ruine it eternally.

nally. *When those that were born slaves and servants, come once to be Kings and Commanders, they are ever the worst Tyrants.*

Now if thou wouldst not have thy particular calling to inroach upon thy general, take heed that it steal not away thy heart, nor thy time.

1. Take heed that thy particular calling steal not away thy heart from thy general calling. If the Mistris keep her distance and maintain her authority over her maidens, she may find them obedient and serviceable; but if she grow fond of them, and familiar with them, they will grow saucy and inroach upon her; Reader, keep thy inward distance, and maintain that authority which God hath given thee over the things of this life, and then all will be well; but if once thou doatest on them, and delightest in them, expect to have them thine hinderances in all holy exercises; The World may have thy hands, but it must not have thy heart. Thy actions may be about thy particular calling, but thy affections must be above it. *Set your affections on things above, and not on things below, Collos. 3. 2.* Thy occupation is as the first *Adam* of the earth, *earthly*; but thy conversation must be like the second *Adam* (the Lord from Heaven) *heavenly*. A Christian should follow the things of this World with such a slightness and indifferency of Spirit as Wicked men do the things of a better World. The holy Angels behold our earthly affairs but as strangers to them. It is happy for him that can carry himself towards his own estate as if it were another

ther mans. An heathen could say, *I do not give but onely lend my self to my business.* Surely then a Saint should go through th World as one in a deep study, his mind being the whilst intent upon a better object. Brutish *Horseflies* fasten on Dunghils, *Swallows* make their nests of earth. They who have no Heaven hereafter, may give their hearts to the earth; but, Christian if thou lovest thy soul, though *riches increase*, set not thine heart upon them. *Love not the World, nor the things of the World,* Psa.62.10. This is a certain truth, the hotter thy love is to the World, the colder it is to the Lord. When the sap of Worldliness is in a man, he will never flame well heavenward. The Ship may sail in the water and be safe, but when the water getteth into the Ship it sinketh it. Thou mayst work about thy earthly affairs and all may be well; but if thine affairs once work themselves into thee, then thou art in danger. Thy God alloweth thee to warm thy self at the Sun of creature comforts, but not to turn Persian and worship it.

The Riviers lightly salute the earth as they pass along, and make no stay, but pass forward to the Ocean. Thy affections should but slightly touch the earth, weeping for worldly crosses as if thou wepst not, and rejoycing for Worldly comforts as if thou rejoycedst not, and so pass on to the Ocean of thy happiness; Its said, *Germanicus* reigned in the *Romans* hearts, *Tiberius* onely in the *Provinces*. Thy general must reign in the City, in thy heart; thy particular calling onely in the Suburbs of thy hands. Reader, if the World ever get into the throne

*Rebus non me
in odos edous-
modo. Ser.ec
de benef*

throne of thine inward man, fare wel all Religon. I have read of a custom among the *Germans*, to know whether their children be bastards or not, to throw them *in Fluvium Rhenum*, into the River *Rhine*; If they floated above, then they acknowledged them to be their own; but if the waters carried them away, then they esteemed them as Bastards; Truly Reader, if thou canst float above the waters of thy worldly employments, thou art a child of God, but if that carry thee away by lying near thy affections, look to thy self and fear thy condition. It is not the greatness of mans estate or employment so much as the nearness of it to his heart which will hinder holiness. A small hat held near our eyes, will hinder our sight of the Sun, which a great mountain a far off will not do. A little near the affections will hinder our sight of Christ, when thousands far from the heart may, as employed, further it. Besides the closer we lay the flowers of our earthly mercies to our breasts, the sooner they wither. A nosegay in the hand will continue fresh and sweet; (as is generally observed) much longer then when it is stuck in the bosome.

2. That thy particular calling may not ineroach upon thy general, be careful *that it steal not away thy time*. Thy piety Reader, and thy prudence is so to order thine affairs relating to heaven and earth, to God and thy family, that they may not interfere or cross each other. A wise forecast will much help thee in this particular. As to the winding a skein of silk, he that begins at the right end, will make quick

quick riddance of it; so to the dispatching of Wordly imployments, that they may not prove heavenly impediments, he that hath discretion to forecast them well, may do very much. However thy duty is to give the affairs of thy soul, and thy God, precedency. I know the Devil and thy corrupt heart will often juttle and quarrel with thy Closet and Family duties, by suggesting to thee that they must of necessity be omitted, because otherwise such and such concernments of thy calling (upon which the welfare of thy self, Wife, and Children doth depend) will be neglected. As when *Moses* spake of the *Israelites* sacrificing to God, then *Pharoah* spake of *work* to put them off; so when thou art thinking of entring upon the performance of duties, whether in secret or private, thy back friend (the evil one) will send thee a message, either by thy Wife, or friend, or thine unregenerate part, that some other affairs of weight call for thy company elsewhere, and therefore a dispensation must be granted thee at present, as to thy solemn devotion. Friend, if thou lovest *Jesus Christ*, take heed of hearkening to such temptations; let the flesh but once obtain such a conquest over thee, and thou shalt hear of it again, it will pursue its victory to purpose. Sin is a subtle Sophister, it will bring Arguments and Reasons for all it doth; as is plain in *Sauls* sparing *Agag*, and the best of the flock: The beasts were to be Sacrificed to God; and in *Jeroboams* Calves, they were set up to save the Jews those tiresome journeyes to *Jerusalem*; but take heed that thy heart be
not

Περὶ τῆς
ἀρετῆς, &c.
Arist. Polit.
lib. 7. cap. 2.

not hardened *through the delightfulness of sin*. Remember, Piety is the best path to outward prosperity.

Aristotle though a blind heathen, could see and say, *Make Religion thy first and chief care that thou mayst prosper*. The *Mahometans* are so sensible of this, that what occasion soever they have, they will pray five times a day; Because the Jews suffered Gods house to lie wast, therefore God blew upon their heaps and wasted their wealth.

He that stealeth away time from his general for his particular calling, like a thief in the Candle wasteth all; our work on earth is done best, when our work in heaven is done first. Religious duties in reference to our Worldly occasions, is like *sharpening the tools*, which helpeth our work forward with more speed and ease. *Mass and Meat hinder no mans ~~thing~~*, was a truth visible in the dark night of Popery. He that neglecteth the service of his God, for the following his trade, may put what he getteth into his eye (as our proverb is) and never see the worse; nay like the gold of *Thoulouse*, or the Vineyard of *Naboth* to *Ahab*, the profit will be the perdition and ruine of the possessor. They who want time to do Gods Work, must want an eternity to receive Gods reward. If men are so busie as not to attend their souls, God will be so busie as not to bestow salvation. I know, *Farmes* and *Oxen* and *Wives* do hinder many from holiness: and I know also that they will hinder many from Heaven, *Luk. 14. 24. Mat. 22. 5*. That German Prince who would not part with his silver to pay his

his Souldiers, lost thereby his Empire and treasure too; He that will not spare time from his present business for his future blessedness, is like to lose both.

How much time dost thou squander away in long meales, in vain sports, in idle discourse, in superfluous sleep, and yet hast thou the face to tell God that thou hast no time in a whole day to seek his favour, and to mind thine eternal felicity! The truth is thou dost not so much want time as waste time.

Do not think that it will be a sufficient excuse at the last day to tell God, that thy devotion was neglected, because thy earthly occasions abounded and pressed upon thee. If thy servant should tell thee, when he hath neglected thy business of concernment, that he could not help it because he had business of his own to look after, a Friend called him to the Ale-house, wouldst thou think that a sufficient plea? Beleive it, thy defence is far worse when thou omittest the service of God for thy particular calling.

The Philosopher could say, *that he would rather neglect his means than his mind, and his farm than his soul.* The very Turks though they work their Slaves hard, will yet allow them time every day for food and rest. Wilt thou Reader deal worse with thy precious soul, then the Turks do with their Gally-slaves? For shame man be not so cruel to thy best part.

A Good Christian if business crowd in upon him so much, that he cannot wait on them, and Wor-

*Aristippus apud
Plat. de tranq.
anima.*

ship God daily in his Closet and Family as he ought, will rather like a wise Marriner (when the ship is overburdened) cast some overboard, then endanger the loss of all and himself too. Times of earing and harvest were very busie times with the *Israe lites*, yet then God would not allow them to make bold with him, *Exod. 32. 21.*

He that is a faithful and wise Steward, will give every one their portion, their meat in due season; as he will give his body and his family their portion every day, so he will give his God and his soul their portion every day; surely he is not faithful who atteneth the *lacquey* all day, and neglecteth his Lord; much worse is he who feedeth his flesh and starveth his spirit. Reader take notice that there *is a time for all things*; as there are plowing times, so there are praying times every day; as there is daily time for thy shop, so also for thy Closet. When the Jewish daily sacrifice was intermitted as in the days of *Antiochus*, it was the *abomination of desolation*

I am the larger in this particular, as observing that professours are exceeding faulty in suffering the Canker of their particular callings to devour and eat up the gold and silver of their general callings. Sometimes they will wholly omit family duties, because the world will not permit them to be at leisure, but too too often when they perform them, they turn them off with a short cut, in a hudling manner, (as a Physitian his poor patients, though their business with him concern their lives, when rich men stand without, expecting to be called in) because the World stayeth at their door to

speake

ſpeak with them. Friend, as a ſpecial help againſt this ſoul-hinrance, let me perſwade thee to be early in the morning at thy Religious duties. Some men muſt be ſpoke to betimes in the morning, or not at all; their publique affairs take up the whole day, and would if it were twice as long. The Devil hath a thouſand divices to make him an Athieſt all day, who neglecteth morning duties. Be not ſo haſty about thy calling in the morning, as to forget to take God along with thee. Remember this one note, *If the World gets the ſtart of Religion in the morning, religion ſeldom overtaketh it all day.* Something warm in the morning, before men go to work is very wholeſom. A warm prayer, warm communion, with the bleſſed God, in meditating or reading, will help thee to work with more comfort and courage, and may prevent infections from ill fumes and vapours in the day time. *Job* had a large family, much Cattel; he had beſides his domeſtical, much civil buſineſs, for he was a Magiſtrate; yet *Job* roſe up early in the morning to offer up Sacrifice, and thus did *Job* continually. In the day time alſo, or at evening, let nothing put by the concernments of thy God, and thine everlaſting eſtate; what company ſoever thou art in, ſay as a devout ſoul I have read of, when his hour of prayer was come, *you muſt excuſe me, I muſt be gone, a friend* (meaning his God) *ſtayeth to ſpeake with me.*

Job i. 5.

Cato repented of three things, one of which was, *That he had ſpent a whole day idly.* Truly friend, if thou neglecteſt thy general calling, how buſie

Plut. in vit.

soever thou hast been all day long about thy particular, I must tell thee (though an hour cannot be bought with the revenues of the whole earth) *Thou hast spent a whole day idly, and* thou hast much cause to sigh out with the *Roman* Emperour at night when he had neither done nor received any good all day, *Hodie diem perdidisti, Today I have lost a day.*

Fourthly, If thou wouldst exercise thy self to godliness in thy particular calling, *look up to God for a blessing upon thy labours therein.* Creatures may be the object of thy diligence, but God alone the object of thy confidence. Thy supplication must be to God, and thy expectation from God. Thou canst as soon by thine own power add a cubit to thy stature, as a penny to thy purse. *Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, Deut. 8. 18.* All thy endeavours without Gods blessing are but (as *Cesar* said of *Senecas* works) *arena sine calce*, Sand without Lime, they will not hang together; if God bless them they prosper, if he blast them they perish. The Devil himself was so far Orthodox, *Job. 1. 10.* *Thou hast blessed the work of his hands, and his substance is increased in the land.* Alas the whole course of nature turneth onely as it is moved by the hand of God. It is not in the frame of nature as in frames of Art; when a watch is made, it may go though the workman be many miles off, or though he be dead; but there is not the least wheel in the frame of nature which doth not depend upon God for its motion every moment. As the vapours exhaled by the Sun, depend so much upon it,

it, that if that withdraw its influence, they fall to the earth; so do the Creatures depend on God; if he withdraw his influence from them, they presently come to nothing.

Take notice, Reader (to instance but in one calling) how the genealogie of *Corn* and *Wine*, by a Concatenation of causes, is resolved into *Jehovah*: *I will bear the Heavens, and the Heavens shall bear the Earth, and the Earth shall bear the Corn, and Wine, and Oyl, and they shall bear Jezreel*, Hof. 2. 21, 22. God hath the key of food under his own girdle, *Psal.* 145. 16. Hence some call the Earth *Gods great Purse*, which he openeth for mans profit, and shutteth for mans punishment. The Jewish Rabbies call the Earth *Alma Parens*, *A kinde Mother*; and the rain her *Husband*, because the showers do foecundate and make that great Mother of plenty fruitful: But as likely a Mother as the Earth is to bring forth, she is barren unless God open her womb: 1. The *plowing and sowing of the ground* is from God; the hands of men cannot do it, without his protection and providence; and the heads of men would not have thought of it without his direction and assistance, *Isa.* 28. 24, 25, 26. to the end. 2. When the ground is plowed and sowed, it must be *watered*, or the grain will quite dye; this also is from God alone. The Monarch of *Mexico* was wont to take an Oath at his Coronation, that it should be what weather he pleased; but, *Can any of the vanities of the Heathen cause rain?* Jer. 14. 22. God alone can unstop those bottles of Heaven; they are all above mans reach:

The

*It seems Cerem.
Law.*

The most spungy clouds distil not one drop, no more then a rock, till God give the Word of command : He *decreeth* rain, *Job* 28.26. He *prepareth* rain, *Psal.* 135.7. and he *poureth down* the former and latter rain, *Dent.* 28. 12. *Joel* 2.21. *Job.* 5. 10. He also covereth the body of the Earth with the white mantle of snow, whereby the corn is warmed, and the ground mellowed, *Psal.* 147. 16. 3. The Stars, those purses of gold (as one calleth them) out of which God throweth down riches, which good men gather, and bad men scramble for, are all at Gods beck and bidding, *Psal.* 19.4,5. *Mat.* 5. 45. *Job* 38.32. 4. The fruitfulness of the earth after it is ploughed, sowed, watered with the clouds, and warmed with the influence of the Sun and Stars, is wholly from God : *Thou crownest the year with thy goodness, and thy paths drop fatness*, *Psal.* 65. 11. *Heb.* 6.7. This some of the Heathen acknowledged by the light of Nature; and therefore when they went to plough in the morning, they did lay one hand upon the plow (to speak their own part to be painfulness) and hold the other hand up to *Ceres*, the Goddess of Corn, to testify their expectation of plenty to be from their supposed Deity. How easily can God blast all the corn in the field, or blow upon it in the barn! if he do but will it, it is done. The whole Creation indeed is but a glass without a bottom, which cannot stand of it self, but as God is pleased to hold it up. The *Philosophers* tell us, the *Sun* and man beget a man; the *Sun* and the earth bring forth corn; and speak of the *Sun* in every thing as a prin-

principal efficient; But the *Divines* tell us more truly, *God* and the Heavens, *God* and the Earth cause harvest; *God* by the *Creatures* doth all things, *God* is the onely principal efficient; the *Sun* it self, and all other *Creatures*, are but liveless instruments, moved and acted by *God* according to his purpose and pleasure: *Except the Lord build the house, they labour in vain that build it: It is in vain for you to rise up early, to sit up late, and to eat the bread of sorrows; Psal. 127. 1, 2.* Apricock trees that depend upon their own strength, leaning on nothing (as experience teacheth us) bring forth little or no fruit, when they that lean on the wall abound in clusters: The way to thrive in thy trade, is not to trust to thy own head or hands, but to trust in the Lord for a blessing on thy endeavors.

Fifthly, *If thou dost prosper in thy Calling, let God alone have the praise: Do not Sacrifice to thy own net, Hab. 1. 10.* (as the Jews did) as though by thy skill and wisdom thou hadst met with such a draught; but consider, the providence of *God* hath brought in all thy profit: *Beware when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, lest thine heart be lifted up; and thou say in thine heart, My power, and the might of my hands hath gotten me this wealth, Deut. 8. 14. to 18.* Man is apt to make himself his Idol, and to attribute all to his own pains and prudence. *Men boast, saith Luther, Hoc ego feci, & hoc ego feri, and shew themselves to be meer feces: They brag, This I have done, and this I have done, and thereby*

*Luther in Psal.
117.*

thereby appear to be nothing but dregs. God took it ill that Tyrus should say, *By my traffick and my wisdom I have encreased my wealth*; and telleth her, *That she had set her heart as the heart of God*, Ezek. 28. 3, 4, 5.

The Israelites were commanded to bring their *firstripe fruits* to God, whereby they acknowledged him the owner and author of all their encrease, *Exod. 23. 16, 19, Levit. 23. 10.*

Siralo Geog.

The very Heathen were somewhat sensible of this: The *Metapontines* after a plentiful Harvest, which had much enriched them, dedicated an *Harvest cut in gold*, to *Apollo* their God. *Praise the Lord, O Jerusalem; praise thy God, O Zion: For he maketh peace in thy borders, and filleth thee with the finest of the wheat*, Psal. 147. 12, 13, 14. When God sendeth thee in *profit*, thy duty is to give him praise. Do not bury Gods mercies as the barren earth the seed, that when once its thrown into the ground, we hear no more of it: God expecteth, as the trees by their leaves in *Autumn* pay their tribute of thanks to the Earth, the Mother of their fruitfulness; so that we should honor him when he heapeth favours on us.

Some men are like Fishermens weels, wide to receive in mercies, but there is no passage out for the returning of praises. Those places where the Rivers are shallowest, make the greatest sound; those where they are deepest, are most silent. Men while they are poor, *sound with prayers*, make a great noise for mercies; but when God blesteth them with wealth, they are silent in regard of
thanks,

thanks; they are lifted up with pride, but look not up to God with praise.

It is reported of *Willigis* a Wheelers son, that being made Archbishop of *Mentz*, and one of the Prince Electors in *Germany*, he did constantly acknowledge Gods great providence in his great preferment; and therefore gave in his coat of Arms *three Wheels*, with this Motto (written in his bed chamber in great letters) *Willigis, Willigis, Recole unde veneris: Willigis, Willigis, remember from whence thou camest!* Thus holy *Jacob* in his prosperity remembered both his former poverty, and his present plenty to its Authors praise: *O God of my father Abraham, I am not worthy of the least of all thy mercies, and all thy truth which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands, Gen. 32. 9, 10.* So do thou Reader; when God blesteth the work of thy hands, ponder his goodness, that thou mayest give him his praise, and think of thy own unworthiness; thereby thou mayst be preserved from pride. It is reported of that noble Captain *Iphicrates*, that being enriched, he should cry out, *From how small, to how great an estate am I raised!*

Calius lect. Antiq. lib. 13. c. 1.

Sixthly, Labour for contentedness, and an holy composedness in all conditions: Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, *I will never leave thee nor forsake thee, Heb. 13.* Thy duty is, to have the scales of thy minde equally poized in all providences; not rising in prosperity through light-

ness, nor *sinking* in adversity under the *heaviness* of the *load*. As the tree bendeth this way and that way with the wind, but still keepeth its place ; so thou mayest yield according to the gales of providence, but still retain and keep thy standing, thy piety. If thine estate *decrease*, let not thine heart *despair* ; if the World *flow in*, let not thine heart *flow out* : O it was an excellent Lesson which Paul had learned , *I know in what state soever I am to be content ; I know how to be abased, and I know how to abound ; I know how to be full, and how to be empty*, Phil. 4. 11. Paul was not like a musical Instrument out of tune with every change of weather ; but like the Cypress tree, which no storms (Naturalists tell us) can alter ; and like the Hill *Olympus*, above all winds and weather.

Some men are like the leaves of a tree, which every wind sets a shaking and trembling ; or like a bone out of joynt, which a man cannot stir without pain ; if the World do but frown upon them, you may see it in their faces, they are quite dejected with sorrow : O how heavy presently are their hearts, as if they had lost their Heaven ! It is to be feared that bough is rotten, which breaketh if but a little weight be hung upon it. A godly man should be like a Rock, immoveable, though high winds, and boisterous waves of Providence blow and beat upon him ; and like a Die, however he be thrown, always to fall upon a square. The Traveller need not murmur, though his Inn afford him but mean fare, and an hard bed, when he knoweth that he must be gone
next.

next morning. The Ox is not happier which hath two or three mountains to graze on, then the Bee which feedeth upon that dew which falleth daily from the store-house of Heaven: If thou hast secur'd thine everlasting estate, the boundless God is thy portion, and surely then thou mayst be like a spring full, under the most scorching Providence.

It was a worthy speech of Mr. *Bradford* the Martyr (to one who asked him whether he should petition the Queen for his life) *If the Queen will take away my life, I will thank her; if she will give me my life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; let her deal with me how she pleaseth, I will thank her.* So Reader, thy heart will be in an excellent frame indeed, if thou canst thank God when he enricheth thee, and thank him when he impoverisheth thee; if thou canst thank him when he smiles on thee with the light of his countenance, and thank him also if he frown by some sad Providence; if thou canst thank him when he is at Addition, and thank him when he is at Subtraction; thank him *giving* to thee, and thank him taking from thee: O here is an heart worth gold indeed; Truly the want of this calmness and composedness of minde, is a great impediment to Christians. Alas, when their spirits are like some mens flesh, no sooner razed with a pin, but they rankle and fester; no sooner touched with a light affliction, but they faint, and are dejected; how unfit are they for Religious actions! as men in extremity of

R r r 2 pain,

pain, they rather chatter, then *pour out a prayer*. Either men must use the World, as if they used it not; or they will serve the Lord, as if they served him not: He who knoweth that nothing can befall him whilest he is diligent in his calling, but what is the fruit of bottomless love, and the result of infinite wisdom, may certainly be steady in the greatest storm: Thrice happy is that soul who hath so much care of doing his work, and such an eye to the recompence of reward, that the allurements and affrightments of the World (though they may assault the outworks) can never surprize the Royal Fort of his heart.

The onely way, Reader, to finde thine own will, is, to lose it in Gods will: Those that grumble at his doings, and quarrel at his dealings, do but like a Bull in the net, and the silly Bird among the lime-twigs, by struggling intangle themselves the more. Unsubmissiveness to Gods *will*, is the fountain of all mans wo; the quiet resignation of our persons and portions to Gods pleasure, is the onely *sleeping pill* which can give rest to the soul. Christian, let me ask thee this question, Didst thou give up thy self to Christ for Temporal, or for Eternal comforts? Didst thou enter upon Reliance to save thine Estate, or thy Soul? O why then shouldst thou be so sad, when thy Eternal happiness is so safe! For shame live like a childe of God, an heir of Heaven; and let the World know, that thy hopes and happiness are in a better World; that though thou art denyed those Acorns which thy Father giveth to his Hogs, yet thou
ha st

hast the Childrens bread and expectest thine inheritance when thou comest to Age.

Thus I have dispatched the fourth particular how a Christian may exercise himself to Godliness in his particular calling.

A good Wish about Particular Callings, wherein the former heads are Epitomized.

My particular calling being a peculiar and distinct station, wherein I am bound to be serviceable to my country, and family, and wherein also I have this priviledge, that I may further my general calling, if I mind it out of conscience to the Lord, and in obedience to his word, I wish in general, that I may never cross the wise providence of my God (in the government of the World) by neglecting it, or thinking lightly of it, but since I am listed under the Captain of my salvation, may serve him faithfully, not onely in general as a Souldier, but also in that place or office to which he hath chosen and called me. I wish in particular, that what my hand findeth to do, I may do it with all my might; that I may be of the number of them that spend themselves with labour, and not of them who wast with rust and laziness; my diligence herein is some help against the temptations of the Devil. The sluggards heart is like his field overgrown with weeds. Lord let me rather wear out with work, then consume (like a Garment laid by with moths) for want of use. Yet I wish that I may not by my industry make more hast to be rich then good speed, I mean that I may never increase my riches by dealing unrighteously in my calling, know-

The Introduction,

Our general callings must be followed with diligence.

With righteousness.

Hab. 2. 10.

Job. 20. 15.

They must
not inroach
upon our
general cal-
ling.

In stealing
away either
our love,

knowing that unjust gain is a morsel which the strongest stomach in the World cannot possibly digest, but may esteem a penny got by the blessing of God upon my honest labour, at a far greater price then thousands of pounds by rapine and robbery, and may weigh all my wares in the Scales of loving my neighbour as my self, by the standard of that royal Law, Whatsoever you would that men should do unto you, do you even so unto them; for this is the law and the Prophets. O that I might not upon any pretence whatsoever, either by taking advantage of the buyers ignorance, or by putting unserviceable wares into his hands, or by false weights and measures, or by defrauding my neighbour any other way, consult shame to my house, and sin against my own soul, but when I am in my shop or warehouse, or instructing my servant how to sell, I may hear the sound of that dreadful threatening against unrighteous dealers in mine cares, He hath swallowed down riches; he shall vomit them up again; God shall cast them out of his belly; He shall suck the poison of Asps, the Vipers tongue shall slay him; the increase of his house shall depart, and his goods shall flow away in the day of his wrath. I desire that I may watch my calling (as they who make powder do their fire) with my greatest care to keep it within its own bounds, that I may so give to the World the things of the World, as to give to my God the things of God. To this end I wish that I may not like Demas, embrace this present world, but how deep soever I wade in earthly affairs, maybe sure to keep my head (I would say my

my heart) above water, least I sink and perish in them eternally. Lord, though I possess outward things, yet let outward things never possess me; I am married to thy sacred Majesty; though I converse with my calling as a friend, yet let the bed of my heart never be defiled therewith, but reserved onely for thy blessed self to lodge in. My prayer is that my earthly traffique may never be suffered to play the thief, and to steal away that precious treasure of time, which at least morning and evening my heavenly trade requirerth in my Closet and family; but though like the Eagle I stoop to the earth for my prey, my outward provision, I may not dwell there, but mount up again to heaven; O that I might be deaf to all the vain excuses; which the World will plead for the total omission or shortning of Religious exercises, and even when a real necessity, not through any negligence of mine, appeareth by some sudden providence, I am denyed time to draw the long sword of solemn devotion, I may be then so affected with my duty and danger as to draw the short Dagger of ejaculatory petitions to defend my self against my spiritual enemies. My God never intended that my trade should be my trouble, or my calling like the clouds to impede my sight of the true Sun; therefore if so much business lye upon my hands, that if that be attended my soul must be neglected, let me rather as a wise Traveller, ease my self of some part of my burthen, then permit it to hinder me in my journey to heaven.

Or time.

I desire that I may be so sensible that good things here below come from the most high God, and the
success

Prayer for a blessing.

Thanks to
God for
success.

success of my labours dependeth more on his providence than my diligence, that I may never in a morning open my shop, or lift up a tool, (as my trade is) before I have opened my heart and lifted up my soul to my God for his blessing upon my endeavours. All creatures in the hands of my God, are as dead tools in the hands of a living workman, by whose force and influence alone they act. Lord, let me never look upon second causes as more than the order in which, and the means with which thou art pleased to work. I wish that if God shall by my calling increase my wealth, I may not sacrifice to my own nets, nor burn incense to my own drags, but may be so spiritual as to acknowledge my God the Author of temporals, and receive them so thankfully from his hand of bounty that I may improve them faithfully as may be most for his glory. The earth is the Lords and the fulness thereof; He is the owner of all I enjoy, I am but his Steward, and must shortly give account of my Stewardship. O let me make me friends of the unrighteous Mammon, that I may be trusted with the true riches; let my whole estate be employed according to thy word, for the furtherance of my own everlasting weal.

Contented-
ness in all.

Finally, I wish that I may sail trim and even in all waters; that when it is full tide in regard of outward comforts, I may not swell with pride; nor when it is low water, grumble through peevishness; murmuring is the musick of Hell; holy contentedness is the forcast of Heaven. Why should I rejoyce my worst enemy, and dishonour my best friend by being fretful at that which the onely wise God seeth to be fit.

fit and needful: The lean Ox is fitter for service than the fatted one. The true Israelite may well be satisfied in his journey to Canaan with his Homer a day, with his Statute measure, and his Fathers allowance. What though my Father deny me that entertaintment at present, which he giveth to strangers, yet I have his love now, and the inheritance hereafter shall be mine. My God will give grace and glory, and no good thing will he withhold from them that walk uprightly. Lord, let me never discredit thy House-keeping, by my grumbling carriage, or frowning countenance; but so by the Prospective-glass of Faith, behold those things which are invisible, that I may in all things give thanks; like some Birds, sing even in Winter; and as cloaths dyed in grain, retain my colour in all weathers; that when the Fig-tree doth not blossom, nor the Vine yield her fruit; when the labour of the Olive shall fail, and the fields yield no meat, then I may rejoyce in the Lord, and be glad in the God of my salvation. In a word, I wish that I may, like the wise Merchant, sell all I have to buy the Pearl of great price; the gold tried in the fire, that I may be rich; the white rayment, that I may be cloathed, and drive such a constant trade with my God in the other World, hearing from thence, and sending thither daily, that when the King of Terrors shall give me a Writ of Ease from my particular calling, I may dye in the Lord, rest my labours, and have my works following me through free grace, into an exceeding and eternal weight of glory. Amen.

A good Wish about the Calling of a Minister ; wherein the several Properties and Duties of a Consciencious Pastor are Epitomized.

The Intro-
duction.

THe Ministry of the Word being a Calling above all others of greatest weight, as set up by the ever blessed God, for the payment of himself the deserved praise of his Curious, Eternal, and Infinitely wise purpose ; and for the payment of the Lord Jesus Christ, the precious fruits of his bloody Passion ; by the turning of sinners from darkness to light, and from the power of Satan to God : In which he is pleased to commit to men (duly qualified, and rightly called) *the Word of Reconciliation*, and commandeth them in his name, as his Ambassadors, to offer terms of peace, and to perswade and beseech rebellious sinners, with all earnestness and faithfulness (as they would not have the blood of their peoples souls required at their hands) to accept of, and submit to those Articles of Grace and Pardon. I wish in general, That since my God hath counted me faithful, put me into the Ministry, and entrusted me with that which so nearly relateth to his own glory, and which so highly concerneth the Eternal felicity of precious souls, *That I may take heed to my self, and to all the flock over which the Holy Ghost hath made me Overseer, to feed the Church of God, which he hath purchased with his own blood.* In particular I wish, That I may know experimentally, what Regeneration meaneth, before I travel with others
till

Acts 20. 28.
The properties of a Minister.
He must be,
1. Gracious.

till Christ be formed in them ; that I may dissuade from compliance with sin, and perswade to an hearty acceptance of the Saviour, not by hearsay, or at second hand, but upon my own knowledge of the bitterness of the former, and the goodness and sweetness of the latter. Let me not like some Cooks, dress that meat for others, which I eat not of my self: Let not my Sermons be (as *Minerva*) the children of my brain, but the travel of my soul, that *I may serve my God with my spirit in the Gospel of his Son*; and as a true Vessel of the Sanctuary, have within me a savour of that water of life, which I pour out to others. It is doleful to fall into Hell, from under the Pulpit: But ah how dreadful is it to drop thither out of it! Doth not my heart tremble to think, that it is possible for me, like the unbelieving Spies, to coast the Heavenly *Canaan*, to commend it to others, and yet never to possess it myself! that whilest I preach to others, *I myself may be a Cast-away*! Lord, let me so exalt thee in my heart, as my chiefest good; in my life, as mine utmost end; and preach so effectually to my own soul, and to others, *That I may both save myself, and them that hear me.*

I wish that the Spring of my motions and principle of all my work, may be *love to my Master*, and not expectation of any Temporal reward: That I may never be so sordidly sinful, as to sell the incomparable Saviour for a little corruptible silver; to turn my Fathers house, into an house of merchandize; and to cry up my God, as the *Ephe-*

That he may act from a right principle, love to God;

sians their Goddesses, because by that Craft they had their wealth; but that unfeigned affection to the bleeding head, and tender compassion to his blessed members, may be all the oyl to feed that lamp wherewith I enlighten others in the way to life. O that that patheticall, affectionate expression of my dearest Redeemer, might sound often in mine ears, and pierce my very soul, *If thou lovest me, feed my Lambs: If thou lovest me feed my sheep!*

And for right
ends, the
glory of God
and the sal-
vation of
souls.

I desire that my ends in the Ministry, may be purely to exalt the glorious name of my God, in the conversion and edification of his precious and chosen ones. That I may not use preaching, as a Theif a Picklock, to open mens Coffers; but as a Key to open their Hearts, that the truth of God, and the God of truth may enter in. Why should I prophane so pious an Ordinance, by so poysonous an end; and serve my self, like the Eagle, by having my eye to the prey, whilst I soar aloft, and pretend to the World that I serve my Saviour! Let me not like *Balaam*, Divine for money, nor through covetousness, with feigned words, make merchandize of inestimable souls, which Christ thought worth his precious blood. O that I might seek, not my peoples goods, but good; not my own profit, but the profit of many, that they might be saved. Lord, let this design lie at the bottom of my heart, in every act of my Office; that I may, as *Abrahams* Steward, provide a Wife for my Masters Son; and enable me through thine help, so to set forth the beauty of his Person, the excellency of

of all his Precepts, and the vastness of his Portion : that I may woo to purpose, and prevail to present my People, as a Chaste Virgin, unto Christ.

I wish, That because the work I am occupied about is great, in regard it is not for man, but for the Lord, that I may (as Bezaleel and Aholiab for the Service of the Sanctuary) be singularly gifted and endowed by my God, for the building of his Spiritual Temple; that as a wise Builder, I may lay the foundation of Sound Doctrine, raise it upon strong Pillars of convincing Reasons, and cover it with useful and powerful Application. I would not like some young Shopkeepers, for want of stock, set out Pictures of Wares instead of Parcels; but be so *thoroughly furnished unto every good work*, that I may upon all occasions bring out of my Treasury, things both new and old. Lord, let a double portion of thy Spirit be poured on me, and let thy Blessing so prosper my Studies, that I may be an *able Minister of the New Testament, not of the Letter, but of the Spirit; a Workman that needeth not to be ashamed, rightly dividing the Word of truth*, 2 Cor. 3. 6.

2. Able.

I wish that since I am a steward of the mysteries of Christ, and that it is required of a Steward, that he be found faithful, that I may upon no pretence be false to the souls of my people, that I may not *daub with untempered mortar, or sow pillows under mens elbows for any gain or advantage*, but may be a Barnabas, a son of consolation to the Penitent, a Boanerges, a Son

3. Faithful.

son of thunder to the Presumptuous, that knowing the terrour of the Lord I may perswade men, and give to every one their particular and proper portion, in due season. O let me not be curious to provide meat toothsome for polluted pallats, to the feeding of their distempers (like *Ahabs* 400. Trencher-Chaplains, who sold their Lords life, at the Cheap rate of a lye) but as *Micaiah* be careful to distribute food that is wholesome and surable to their several spiritual constitutions. Though my patients may be angry at present, when I search their festered wounds to the bottom, and thereby put them to pain, yet when upon my faithful dealing they recover, they will give me hearty thanks. It was the saying of *Mauritius* the Emperor when he heard that *Phocas* was a Coward, *If he be a Coward, he is a Murderer*; if I be fearful to tell men of their sins, I murder their souls. Lord, when I am visiting my Parishioners in private, or preaching to them in publike, cause me to hear thy voyce behind me; *When I say unto the wicked, that he shall surely dye, and thou givest him no warning, nor speakest to warn the wicked from his wicked way, that he may live, the same wicked man shall dye in his iniquities, but his blood will I require at thine hand.*

Ezek. 3. 18.

4. Industrious

I desire that I may not be obnoxious to the censure of a *wicked and slothful Servant*; not of wicked, by hiding my sins in the cloak of excuses; nor of slothful by hiding my Talent in the Napkin of idleness: but may mind *the work of the Ministry*, and make it appear that both in my preparation for, and execution of my office, *I labour in the*

the Word and Doctrine. My time, and parts are not mine own, but (under God) my peoples, and to be improved for their profit. If men dye for robbing single persons, what shall befall me, should I be such a thief, as to rob the poor, the rich and indeed the whole parish's stock! My prayer is, that I may *not offer to the Lord my God, that which cost me nothing*, that my meat which I set before the family committed to my charge, may not be (like Ephraim half-baked) raw or rude, and so unmeet for their stomachs to concoct, because of my negligence in preparing it; that I may *give attendance to reading, meditate on those things; give my self wholly to them, that my profitting may appear to all men.* They that spend upon the main stock where it is but small, will quickly prove bankrupts. My layings out are considerable; my comings in, had need to be answerable. Surely if any in the World should feed high, should study, read, and pray hard, those should do it who carry so many in their wombs, or give so many suck. I wish that I may be industrious as well in rearing the Temple, as in providing materials; that I may chearfully spend, *and be spent in the service of Christ.* My Saviour was taken to be fifty, when he was little above thirty; by reason of his excessive industry, his very countenance was aged. O my soul follow thou this blessed pattern, do not play, *but work the work of him that sent thee in the Lord*; Improve all opportunities to the utmost, be instant in season and out of season, serve thy God with all thy strength; Like fuel consume thy self in burn-

In preparation for his Office.

1 Tim. 4. 13. 15.

In the execution of his Office.

burning to warm the spirit of the Saint, and to thaw the frozen heart of the sinner. Thy work is of infinite consequence; Thy time is exceeding short, thy reward is glorious and eternal, *up and be doing*; and like the silk-worm wear out thine own bowels to hide others nakedness, waste thy self to prevent thine own and others endless wo. Be thou a fruitful mother to conceive and bring forth new creatures, though thou conceivest with sorrow, and bringest forth with much pain, and thy labours at last should cost thee thy life.

5. Compassionate to souls.

I desire that I may be tenderly affected to all the souls in my charge, as knowing their worth, and beleiving of what concernment their unchangeable estates are in the other world; Lord what melting bowels should I have towards them, when I consider that every one of them must dye within a few days, and either live in Heaven, or fry in Hell to all eternity! My Saviour was a faithful and merciful High Priest; *he had compassion on the multitude, when they had nothing to eat, and would not send them away empty, lest they should faint in the wilderness.* O that I had but that pity for the souls, which he had to the bodies of men! Nature will help me to pity a body without a soul; why should not grace teach me to pity a soul without a God? Lord when I behold wounded, bleeding, dying souls, let mine eyes affect my heart with sorrow, that both mine eyes and heart may be up to thee, with the greatest importunity for a blessing upon my most diligent endeavours for their recovery. Make me so tender and affectionate a mother,

mother, that I may patiently bear with the forwardness, and willingly go through with the burden of instructing my *children*. Though others nurse *children* for the love of wages, let me nurse mine for the wages of love. Let all my actions towards them flow from sincere affection to them, and not onely my counsel and comforts, but even my rod of reproof, like *Jonathans*, be dipt in this hony. When I am rebuking them cuttingly, and frightening them from sin with the fear of the unquenchable fire, let all my bitter pills be given in this sweet syrrup of love, that they may know and acknowledge my greatest anger against their sins to proceed from a tender respect and love to their immortal souls.

I wish that being a sworn Souldier of the Lord of Hosts, whatsoever trials and tribulations I meet with in my holy warfare, whatsoever dangers and death shall look me in the face, I may never flye from my colours or forsake my Captain, but endure *hardship as a good Souldier of Jesus Christ*. When I first listed my self in his Muster-Roll, I understood the greivous hardships, and various hazards, which all his Army, but especially his Officers must encounter with, *that to Preach the Gospel is as Luther saith, to draw the hatred of the whole World upon a man*; yea that Earth and Hell would both conspire and plant their strongest batteries against the Bulworks of the Church (under God) the Ministers of the word, notwithstanding all which, I entred my name as a Volunteer, and promised to live and dye in his quarrel, and shall now be-

Full of courage.

cause the enemies appear numerous, and the Bullets flye thick, like Peter, deny my righteous cause, and disown my glorious Captain. *Lord let me dye with thee rather then deny thee*; Enable me through thy strength *to be ready not onely to be bound, but to dye for the name of the Lord Jesus*. My onely safety consisteth in keeping close to my Saviour. Should I through cowardliness run away, I must expect Marshal law; *If any man draw back, thy soul will have no pleasure in him*. If I, like Jonah, should run from thy presence as unwilling to deliver an unwelcome message, I must expect a storm to follow after me, and either the waves to swallow me up, or the Whale to swallow me down; I should but go out of thy blessing into the warm Sun: If the service of my God be not in all respects the best, why did I chuse and like it? if it be, why should I refuse and leave it? *My cause is good*, I fight against sin and Satan, the desperate and bloody enemies of my soul; *My Crown is better*; after a temporal conflict, followeth an eternal Crown of glory. (*O my soul be thou faithful unto death, and thou shalt have a Crown of life*) but my Captain *is best of all*, he looketh upon me, goeth before me, fighteth for me, and as he leadeth me *on to this tryal*, so he will not, like the Devil and the World, who leave their servants and Lovers in the lurch, but bring me *off with triumph*, either safe on earth, or safe to heaven: Lord, whatsoever dirt of calumny, shall be thrown in my face; whatsoever dart of cruelty, shall be stuck in my body, *for keeping the word of thy patience in an hour*

hour of temptation, yet let none of these things move me, neither let me count my life dear unto me, so that I may finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testify the grace of God.

As to the preaching of the Gospel, which is the principal work of the Minister, as being the main Engine in the hand of God, wherewith he undermineth and overturneth the strong-holds of sin, and the Kingdom of darkness; I wish that I may prepare for this work diligently, ever handle this weapon warily, deliver the message of my God soberly (as may be most for his glory, and my peoples good) *not with the enticing words of mans wisdom, but in the demonstration of the Spirit, and of power.* To this end I desire, that all my Sermons may be like *Monica's son, children of many prayers and tears*, and thereby the more unlikely to perish. *Luther saith, He that prayeth hard, studieth hard.* Lord, let all my Sermons as dew, be *Heaven-born*, that they may drop down upon my people, like rain upon the mown grass. Let prayer be the key to open the mysteries of Christ to me; and let prayer be the turning of the key, to lock them up safe within me. Let prayer open and shut all my Books, form and write, begin and conclude every Sermon. Ah, how should he pray both for his preaching, and before he preacheth, who by every Sermon, preacheth his beloved Neighbours into Eternal burnings, or Eternal pleasures!

I wish also, for the furtherance of the former

T t t 2

ends,

The several duties of a Minister,
1. To preach the Gospel.

His Sermons must be the fruits of fervent prayer.

reached
over first to
his own soul.

ends, That I may preach over every Sermon to my own heart, before I preach them to my hearers: That I preaching feelingly, may preach the more effectually; and the milk of the Word coming warm out of the Mothers breasts, may be as more natural, so more pleasing and nourishing to the children. Why should I, like a Lawyer, plead the cause of my God (for my fees) and not have my own person concerned in it! O let me rather, as a Physician, drink of those potions myself, which I prescribe and administer to my Patients.

He must
preach the
Word,
1. Purely.

I desire, That I may never dare to play the Huckster with the Word of God, to sophisticate or adulterate it by my additions to it; but that *I may receive from the Lord, what I deliver to men;* and feed all my charge with *the sincere milk of the Word, that they may grow thereby.* If it be Treason to counterfeit the Kings Coyn, what High Treason is it for me to imprint the King of Kings stamp on my brass Money? O that as I am an Ambassador, I might keep close to my Instructions; and as a Builder, may lay every stone in his Temple by the line and rule of his Word; and as a Physician, may never try experiments upon the souls of my people; but *hold fast to the form of wholesome words,* and ever prescribe those tryed and approved receits, which the Great Physician hath left me under his own hand. Because my work is to touch and pierce my hearers hearts, and not to tickle and please their ears, I wish, That I may preach a crucified Saviour, in a crucified stile:

2. Plainly.

That

That I may not blow up my Sermons (as Butchers some joynts of meat, to make them shew fairer) with a windy pomp of words; but by *using all plainness*, and stooping to the lowest capacity, may *become all things to all men, that I may save some.* I am a Barbarian to my people, whilst I preach to them in an unknown language: I starve their souls, whilst I give them such meat as they can never digest. Let me not read Authors, as the Butter-fly goeth to flowers, onely to gild her wings; but as the Bee, to gather honey, and bring it home to the hive for the supply of her young. Lord, let me never be guilty by painting the windows, of hindring the light of thy glorious Gospel from shining powerfully into the hearts of men and women.

My prayer is, That I may not strengthen the hands of sinners, nor sadden the hearts of the godly; but be able to distinguish between the vile and the precious, and accordingly give them their several portions: That I may give milk to babes, and strong meat to stronger men; order my prescriptions suitable to their particular constitutions; use the needle of the Law, to make way for the thread of the Gospel; and lead my sheep, as *Jacob* drove his flock, as they were able to bear it; and as *Christ* taught his, as they were best able to hear him. O that I might not onely preach prudently, but also powerfully: That my Sermons may be delivered, not as Prologues to a Play, as matter of sport or pastime; but as the Message of an Herald, with all imaginable seriousness and fer-

3. Prudently.

4. Powerfully.

fervency, as containing Conditions of Life and Death. The Word is an hammer, but it will never break the stony heart, if lightly laid on : What is preached coldly, is heard carelessly. Lord, let me not, like the Moon, give some light without any heat ; but cause me *to lift up my voice like a Trumpet* ; to give (as fire) heat as well as light ; *to be eaten up with the zeal of thine House* ; to beseech poor souls to be happy, with as much fervency, as if I were begging for my life ; and to preach so successfully, that I may raise up much spiritual seed to my Elder Brother.

2. To pray
for his peo-
ple.

I wish, That all my Parishoners, without exception, may have so deep a share in my affection, upon a Religious account, *that without ceasing, I may make mention of them always in my prayers* : That my hearts desire and prayer to God, both in secret, private and publique, for poor and rich, may be, that they may be saved. O let me daily offer Sacrifice for them, confess their iniquities, bewail their misery, and cry mightily to God for mercy. Lord, let me prevail with thy Majestie, to speak to their hearts, and I shall prevail with them to hearken to thee, yea, I shall stand before thee at the last day with courage, and say, *Behold, here am I, and the children which thou hast given me.*

3. To cathe-
chise.

Because the small keels of children are quickly overturned (when they meet with the high winds of temptations, as they sail along in the Sea of this World) if they be not ballasted with the principles of the Oracles of God, I pray, That I
may

may be a diligent *Instructor of babes, and a faithful Teacher of the simple*: That I may season, through Gods help, those new vessels, with the precious water of life, that they may retain their savour to their old age: That the younger amongst my people may from their childhood know the holy Scriptures, be wise to salvation, through Faith which is in Christ Jesus.

I wish, That in the Administration of the Sacraments, I may have an impartial regard to the fitness and meetness of the subjects, lest I set those precious Seals of the Covenant of Grace to blanks, whereby they should signifie nothing, especially that about the Lords Supper, as I would not be partaker of other mens sin, nor be an instrument of furthering their eternal suffering, I may be tender, and walk altogether by the rule of Scripture. O let me never pollute that Sacred Ordinance, by giving it to prophane persons; nor be so prodigal of my dearest Saviours blood and body, as to give those holy things to Dogs, and to cast those Pearls before Swine, who will trample them under their feet. Ah, it is much better that such scandalous sinners should be angry with me on earth, for my wholesome severity, then curse me for ever in Hell for my foolish pity, and soul-damning flattery.

I wish, That like a faithful Shepherd, I may often visit my flock, and *warn every one night and day with tears*; and not as a careless non-Resident, expose them to the rage and cruelty of the devouring Wolf, by my absence from them, or by my

4. To administer the Sacraments,

5. To visit his flock, and to admonish, advise and comfort as occasion shall be.

my negligence when present among them; lest another day, when its too late, they cry to me, and complain of me, *Sir, if thou hadst been here, our souls had not dyed.* The Priest under the Law, visited the suspected or leprous houses, enquired how it was with them; and as he found it, so gave sentence. O that I might under the Gospel, visit diseased hearts, and diligently enquire how things stand betwixt the great God, and their poor souls, and give them suitable, savoury and profitable advice. Though I therefore desire a great Auditory, because among many Fish, there is the greater probability that the baits of the Gospel will take and catch some; yet therefore I should desire a small Parish, because thereby I am in the greater capacity to deal with every one in it in particular, about the concernments of their everlasting peace. Lord, let thy strict Command frequently come into my minde, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his Kingdom: Preach the Word, be instant in season, and out of season, Reprove, rebuke, exhort, with all long suffering and doctrine,* 2 Tim. 4. 1, 2.

6. To give a good example in his conversation.

I wish, That I may be as the Baptist, both a *Burning Light* in my Sermons, and a *Shining Light* in my Conversation, lest my works give the lye to my words: Whilst I as *Mercury* direct others in the right way, but walk not in it my self. The Priests under the Law had their *Urim* and *Thumim*, signifying purity of Doctrine, and

and *sanctity of life*, a bell and a pomgranate, a Bell and a pomgranate, typifying that Preaching and practice must go together. O that I might preach as powerfully by my life, as by my lips; and like a faithful nurse, avoid the scandals of distempers (and even forbear those meats which I love, though lawful in themselves, when not expedient) not onely for my own sake, but also for their sakes to whom I give suck; Nazianzen saith of him that was the *voice of one crying in the Wilderネス*; That he was all *voice*, a *voice* in his habit, a *voice* in his diet, a *voice* in his conversation. Lord enable me in all things, *so to shew my self a pattern of good works* to my people, to be such an *example to beleivers in word, in conversation, in charity, in spirit, in faith, in purity*, that I may be able to say to my flock as Paul to his Philippians, *Brethren be followers together of me*, (and to his Corinthians, *Be followers of me as I am of Christ*) and *mark them which walk as ye have me for an example*.

I wish that though my labours should prove unfruitful, when I in the discharge of my trust am faithful, that I may not be discouraged, knowing that I shall be a *sweet savour to my God*, as well in them that perish, as in them that are saved; and though Israel be not gathered by me, but I spend my strength in vain, yet surely my judgement is with the Lord, and my work with my God; yet O that I might not be sent about that dreadful message to *make the hearts of any people fat, to make their ears heavy, and to shut their eyes, lest they should see with their eyes, and hear with their ears and un-*

2 Titus 7.

1 Tim. 4. 12.

Phil. 3. 17.

1 Cor. 11. 1.

7 Not to be discouraged for want of success.

Isa. 6. 10.

derstand with their hearts, and convert, and be healed, but that I may turn many sinners from the errors of their ways, save many souls from death, and hide a multitude of sins.

8 To give the glory of success to God.

I wish that as *Joab* when he took the City of *Rabbah* with *David's* Souldiers, was willing to have the Crown set on the Kings head; so when my God hath enabled me by his Spirit, to cast down imaginations, and high things that exalted themselves against the knowledge of him, and to bring into captivity many sinners to the Obedience of Christ, that I may set the crown of glory upon the head of God alone, and not suffer the least part of his honour to stick to my fingers; I am but the instrument, he is the principal efficient; I am but the pipe, he is the Spring whence the water of life floweth; I do but lay on the plaister, he made the precious salve of the word, and bestoweth also healing vertue on it. O that I might never be so ungrateful (when he is pleased to honour me) as to dishonour him by thinking of my self above what is meet, but that all my services may be as so many Scaffolds erected purposely for the raising of his name, and the setting up of his praise.

The conclusion

1 Tim. 4. 16.

2 Tim. 4. 5.

Mat. 7. 21. 23.

Finally, I wish that I may take heed to my self, to my Doctrine, to my life, be watchful in all things, endure affliction, make full proof of my Ministry do the work of a faithful Pastor, least (as they who prophesied in Christs name, and in his name cast out Devils) I be cast to Devils as a worker of iniquity, and find that gate of life which I opened to others, shut against my own soul. O

let

let me not as Porters in great Houses lodge without my self, whilst I let others into Heaven; Let it please thee O God of all grace to fill me with the fruits of thy spirit, that I may feed thy people with knowledge and understanding, *Take the oversight of them, not by constraint, but willingly: not for filthy lucre, but of a ready mind, not as being a Lord over Gods heritage, but as being an ensample to the flock, that so when the chief Shepherd shall appear (on the great day in which the Sheep shall be separated from the Goats.) I may receive a crown of glory which fadeth not away.* Amen.

1 Pet. 5. 2, 3, 4.

CHAP. XXVII.

How a Christian may exercise himself to Godliness in his Family as the governour thereof.

IT is thy duty to exercise thy self to godliness in thy family and relations. A Christian must not like the Israelites Pillar in the Wilderness, be light on one side, and dark on the other; be diligent in one relation, and negligent in another; but as a candle in a Chrystian Lanthorn, be lightsom quite round it, be holy in every Relation in which he standeth.

Fifthly,

Reader, I shall consider thee as Governor or Governess of a Family, and herein direct thee what thou shouldst do for the faithful discharge of thy trust in that relation.

Deut. 20.5.

Psal. 30.
vide Title.

Houses under the Law were to be dedicated to God at their first setting up: *Which was done (saith Ainsworth on the place) with singing and praising God, as well as feasting.* Davids Psalm at the dedication of his House, is worthy our imitation. *Hezekias* upon the Law touching the sanctifying an house to God (*Levit. 27. 14, 15.*) giveth this Exposition, *That to dedicate or sanctifie an house to God, is for the Governor to be careful for the instruction of his Family, and the Religious Conversation of his Household; that his house may be Gods house; and his children, Gods children; and his servants Gods servants.*

A Family is a natural and simple Society of certain persons, having mutual relation one to another, under the private government of one head, or chief. *Aristotle* calleth Families the first Society in nature, and the ground of all the rest. Before the Flood, the whole form of Civil and Ecclesiastical Government, was confined within the Precincts of private Families. A Family is the Epitome of a Kingdom and Commonwealth in a little volume. The way to make godly Parishes, and godly Countreys, and godly Kingdoms, is to make godly Families. When sin as a plague spreadeth abroad, it beginneth in Families: One Atheistical Family, defileth and destroyeth many; it sendeth a son into one house, a daughter into another, a servant into a third, and every of them, like infectious persons, poyson those with whom they converse: Like a nest of Foxes, they destroy and devour all the Countrey over. As
one.

one House on fire, often burneth down many, so one prophane Family injureth many; one godly Family on the contrary, doth good to many: As one stock of Bees sendeth forth swarms and honey, into many parts of the Countrey; so one Religious Familie sending Religious Children and Servants abroad (they come in time to have Families of their own) may bring much honor to God, and be helpful to the eternal welfare of many souls.

A Godless Family, like a Gun or Cannon, killeth at a distance, as their swearing children, and drunken servants come to spread abroad. A gracious Family, like the Weapon-salve, healeth at a distance, as the pious Relations in it, come to be dispersed in other places. *Solomon* was a Religious House-keeper, and it is observable his servants were so seasoned by him with godliness, that their children five hundred years after, were recorded by the Spirit of God, to be the most eminent in their time for Religion, *Ezra* 2. 58. *Solomon* being a godly Governor of his Family, did good after he was dead, at so great a distance. *Theodosius* being asked, how a private person might be a publique good: answered, *By ordering all things well at home.* The way to make our Orchards good, is to look well to our Nurseries.

It concerneth thee therefore, Reader, nearly, to exalt godliness in thy house, as well as in thy heart; nay, I will be bold to tell thee, if there be in thee the truth of Religion, thou wilt propagate it amongst thy Relations: Thou wilt not be like

like the Whirpool, to suck all into thy self, but be diffusive for the good of others. A good Christian is like a needle touched with the Loadstone, which being drawn it self, will draw others along with it. When Christ had drawn *Philip*, he presently draweth *Nathaniel*, 1 *John* 43. 45. The Bird hath no sooner found an heap of corn, but she chirpeth and calleth her fellows, and will be sure to carry some home to her nest. A Saint should endeavour the conversion of his neighbours, that they may eat of the bread of life with him; but he should have a special regard to his own family, that all in it may feed on Christ by faith, and live. Nature hath taught the Bevers to help one another in swimming; and the Cranes flying over the Mountain *Taurus*, when the foremost is weary in beating the ayr, that the next should succeed, and so in order every one to labour for the safety of them all. Christians are taught from other creatures, to be helpful one to another; but the Master of the family, like the Sun, must outshine all in respect of publique influence.

Plutarch saith of the neighbour Villages about *Rome* in *Numa's* time, That sucking in the ayr of that City, they breathed righteousness. Thy Family ought to be a wholesome ayr for others to breathe in. It is reported of *Andronicus* the elder, that he was Mr. of such a Family as was the shop of *Vertue*; and therefore it was called ὁ γῆς ἥλιος, The Sun of the Earth. *Tremellius*, who for a time sojourned in Bishop *Craumers* Family, telleth us, that

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that it was *Schola vel Palaestra Pietatis & Literarum*; *The School or Nursery of Piety and Learning*. The houses of the primitive Christians were little Churches, in regard of the Worship and Service of God: *To the Church that is in thine house*, Philem. v.2. Rom.16.5. 1Cor.16.9. Colos.4.15. Though many a mans house is so far from being Gods Church and Temple, that its the Devils lye and kennel, that God may say to the Master of the Family, as in Rev.2.13. *I know where thou dwellest, even where Satans Throne is*: Nay, though they are civil abroad, then they will have some rags to cover their naughtiness, they are fordid at home, and discover there all their nakedness and nastiness. David on the contrary, whatever steps he might take awry, and whatsoever slips he might meet with in his publique walking, would be sure to look to his feet in his private dwelling: *I will walk in the midst of my house with a perfect heart, until thou come unto me*, Psal.101.2. David was no Hypocrite, he did not put on his best cloathes when he went out, and put them off when he came in; but Purity was his livery, as abroad, so at home.

Imitate that pious Governor (who though he had the burthen of all the Israelites, Civil and Military affairs lying upon his shoulders, yet could say, *I and my house will serve the Lord*.

Reader, I shall offer two thoughts to quicken thee to this necessary duty, and then give thee directions for the management of it.

1. Consider, that *Religion in a Family is the way*

way to procure Gods blessing on thy Family. The holy family alone is the happy family. The Lord blessed the house of Obed-Edom for the Arks sake, 2 Sam. 6. 11. If the Ark be in the house; that is, Religion, God is there, for the Ark was a type of Gods presence; and canst thou need any comforts when thou hast Gods Company?

The Philosopher could say, Though he had few goods in his house, yet he had the Gods in his house. Though thou hast a poor dwelling, yet if Godliness be there, thou shalt have Gods blessing. His presence will make the habitation of thy righteousness prosperous, Job 8. 6. Thou mayst say of thy house as Jacob of Bethel, The Lord is in this place, this is none other but the House of God. Basil speaketh that in some Countries they draw other Pigeons to their Dove-houses by anointing one of their Pigeons wings with sweet Ointment. If thy house be anointed with the Oyl of godliness, it will allure the blessed God to it, and then what evil needst thou fear, or what good canst thou want? It is observed of the Palladium in Troy, that whilst that remained amongst them, their City was safe. The onely way to have a destroying Angel pass by thy house, is to have the door-posts sprinkled with the blood of Jesus Christ. Through wisdom is an house builded, and by understanding it is established; And by knowledge shall the chambers be filled with all pleasant and precious riches, Pro. 24. 3, 4. Here is true wealth, and the right way to enjoy it. 1. The true wealth, thy chambers shall be filled with all pleasant and precious riches.

Righteousness is the best way to riches. 2. *The way to this*, by wisdom an house is builded, and it is established by understanding. By wisdom and understanding, Godliness is understood; *And unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding, Job 28. ult.* This wisdom is the best foundation for any house to stand upon. When Religion layeth the foundation, raiseth the walls, and covereth the roof, such a house is built upon a Rock, and will stand against all the Winds and Waves, wrath and rage of men and devils. *Some Families had lasted longer, saith Luther, if they had been holier.*

Religion will bring a blessing on thy estate, *Job 1. 10.* Blessed is he that feareth the Lord, that delighteth greatly in his Commandements; For thou shalt eat the labour of thy hands; happy shalt thou be, and it shall be well with thee, *Psa. 128. 1, 2.* It will bring a blessing on thy Children. God will be a God to thee and to thy seed after thee, *Gen. 17. 7. Pro. 20. 7.* The branches will fare the better for the sap of grace which is in the root. It will bring a blessing on thy name, *Pro. 10. 7.* Holiness will make thy house truly honorable; It will bring a blessing on all thine affairs. In a word, that day in which Religion is set up in thy house, I may say to thee as Christ to *Zacheus*, This day Salvation is come to thy house.

2. Consider, A Family without Religion is a cursed family. That house which is not *Bethel*, an House of God, but *Bethaven*, an house of vanity, is *Bethany* an house of sorrow and misery. *The curse*

of the Lord is in the house of the wicked, Pro. 3. 33. Whatsoever Cordials or comforts, dishes or dainties are there, *the curse of God*, like the wild gourd, which the sons of the Prophets put into their pottage, will spoil and poison all. As a little Leven, a little of this curse of God will towre the whole lump of thy family-blessings. *I have seen the foolish taking root, but suddenly I cursed his habitation,* Job 5. 3. The words are not a malediction from *Eliphaz* private spirit, but a prediction from Gods spirit, as if he had said *I was neither malicious against his person, nor envious at his prosperous condition, but by the help of the Holy Ghost, I foresaw his destruction, that though his house was built high, yet his unholiness would lay it low.* Thou mayst possibly presume that though thou livest without God, yet thou art beyond the reach of his rod; thou canst mote thy house round against the fire of divine fury, *but thy confidence shall be rooted out of thy tabernacle, and brimstone shall be scattered on thy habitation.* God will unkennel all such foxes, and drag them to their deserved destruction. When *Dioclesian* the Persecutor retired from the Empire to a private life, after he had feathered his nest, fire rained down from Heaven and consumed his house. When *Nicephorus Phocas* had built a mighty Wall about his Pallace for his defence, he heard a voice in the night saying, *Though thou buildest thy walls as high as heaven, sin is within, and that will pluck it down.* The Leprous house must be pul'd down. God will have every Brick, Stone, Tile, and piece of Timber down. *Where is the House of the Prince? and where*

*Euseb. l. b. 5. De
vit. Constant.*

where is the dwelling place of the wicked? Job 21. 28.

Atheism in thy house will bring a curse upon thy calling, Job 5. 2, 3. The works of thy hands will fare the worse for the wickedness of thy heart: On thy children (its ill to be related to a Traytor) diseases, and so destruction may be hereditary. Children may inherit both their Parents riches and ruine, Job 5. 4, 5. Isa. 14. 20. His seed are far from safety, they are crushed. When a wicked man pulls down his house upon his head, many in it perish with him; as when *Sampson* pulled the house down upon the Philistines.

The curse of God will be a moth in thy Wardrobe, murrain among thy cattel, mildew in the field, the plague to thy body, wrath to thy soul, will indeed make thy house a very hell upon earth. The highest Family in the World without godliness, though never so rich and ruffling, is but like *Golgotha*, a place full of frightful skulls; and like a Church-yard, full of carcases, gilded, rotten, and golden Damnation.

I shall now lay down some Directions how thou may exercise thy self to godliness, as the Governor of a Family.

First, *Be careful whom thou admittest into thy Family*: Art thou unmarried, and to chuse an Husband or Wife? Do thy occasions call for a man-servant, or a maid-servant? Be careful where thou fixest; for believe it, not onely thy grace will appear in a good choice, but also godliness will be much hindred or furthered by thy choice: *One sinner destroyeth much good*, Eccles. 9. 18. One

man may pull down that house, which many with much care, cost and pains did set up. We read, that wicked men have been the better, for taking godly men into their families, as *Laban* and *Potiphar*; but we never read that godly men were ever the better for having wicked persons into their families; nay, how much have they been the worse, and by such been brought to great wickedness! As black corn, they smut and sully the good corn; as rusty armor, they injure that which is bright, by being near it. The *Lacedemonians* were so sensible of this, that they would not suffer a stranger to abide among them above three daies, lest by his evil example, he should corrupt others. And wilt thou, Friend, take them into thy house to dwell with thee, that will bring the plague along with them, and thereby probably destroy the bodies and souls of others? Canst thou think it safe, for a little Worldly advantage, to be nigh them who are under Gods fury, and next door to eternal fire? Shall thy House be as *Noahs* Ark, abounding in Creatures clean and unclean, when God commandeth thee to worship him uprightly, with thy whole family? I hope, Christian, bet-things of thee. It was written over *Plato's* door, *ἄγεωμετρίῳ, καὶ τῷ ἄλλῳ, There is no man may come hither, who is not a Geometer.* Let it be written over thy door, *None may expect to dwell here, who will not make Religion his business.*

Hierom Epist.
Tome 2.

Magnus a Roman Orator complaineth of *St. Hierom* that he brought many uncircumcised Greeks into the Temple, and defiled *Candorem*

Ecclesia

Ecclesia sordibus Ethnicorum, the unstained chastity of the Church with the impure Sentences of Heathen Authors. Take heed that thou dost not defile the Church of God (for such thy house should be) with Heathen themselves in Christian Habits.

If thou wantest a *Wife*, consider before thou chooseth: Take heed whom thou takest into thy bed, into thy bosom, lest thou meetest with a Yoke-fellow that will draw as strongly towards Hell, as thou dost towards Heaven. It is rendred as the reason why one of the Kings of *Israel* was so wicked, because he had *to Wife the daughter of Ahab*. There is little work to be done, when the second horse in the team is always drawing back. The Devil can make use of *Eve*, to draw thee to undo thy self and posterity: *He can make use of the rib* (saith the Father, alluding to that part of man out of which the woman was taken) *to break thy head*. The Heathen tell us, that every man when he marrieth, bringeth a *good* or an *evil Spirit* into his house, and thereby makes his house either a *Heaven* or a *Hell*.

Be sure that wickedness do not woo for thee: Do not send the unclean Spirits either of lust or covetousness, or pride, to make the match. When men do as those *Sons of God, who saw the Daughters of men, that they were fair, and took them Wives of them*, Gen. 6. 1. hand over head; it is no wonder that they are married and marr'd together. Consider, a Wife or a Husband, is the greatest outward comfort or Cross in this World; and let prayer be the messenger thou imployest about it: A
good

Gen. 6. 1.

good wife is from the Lord, Prov. 19. 14. It is Gods special gift, and therefore do thou go to him for it. Peter Martyr saith, That Adam in that deep sleep in which God formed Eve out of him, was then praying for a meet help: And Isaac went forth to pray, when he had sent forth for a Wife. He had need to have good counsel, who is to take one to be his constant companion. When Joshua entred into a League with the Gibeonites, and never asked counsel of God, how sad were the effects of it! If thou entrest into a League with a man or a maid (for I know not what Sex thou art of) and dost not ask counsel of God, expect a sad consequence of such rashness. Why shouldst thou, as our Proverb is, for a little land, take a fool by the hand; sell the comfort of thy life, for a little perishing wealth, and make thy whole time on earth bitter, out of a love to a little fading Treasure.

It was the advice of the late Earl of Salisbury, in his Book of Precepts to his Son, That he should be exceeding careful whom he matched with, because as in a project of War, when an Army is foiled by the Enemy, they seldom recover; so to erre once in the choice of a Wife, is usually to be undone for ever; and the more cause there is of special care, because he that seeketh out for a wife, goeth to a Lottery, where he shall meet with ahundred blanks for one prize.

But I am perswading thee to circumspection in this particular, not upon a Politick, but a Consciencious principle, as thou wouldst exalt Religion
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in thy habitation. Next to thy self, thy Wife will be the best friend, or worst foe, that Godliness can have in thy Family. Nay, possibly, and probably too, if thy Wife should be wicked, though thou art at present like a sound Apple, thou mayst quickly be speckt, by lying neer one that is all over rotten: The nearer the relation, the easier and speedier is the infection. He that could overcome a Lyon to his glory, was himself overcome by a woman to his sin and shame. The most perfect man, *Adam*; the strongest man, *Sampson*; the wisest man, *Solomon*; were all betrayed by their Wives into the hands of their spiritual Enemies; the meekest man, *Moses*, hearkened so much to his Wife, that it was like to have cost him his life. Some Expositors give this reason why Satan spared *Jobs* Wife, when he slew his children, not to comfort him (surely the Devil did not love *Job* so well) but to cross him, by provoking him to curse God: The Devil knew that none was so fit to present that poysonous potion with success to *Job*, as his Wife; that if he ever took it, her fair hands must give it, and her sugred words sweeten it. *Solomon* saith, *Wo be to him that is alone*; surely it is also true, *Wo be to him who is not alone, but hath a wicked wife like a snake in his bosom.*

Reader, Dost thou want a Servant? choose for God, not for thy self: Let not thy main quære be, Whether he can do thy work; but, Whether he will submit to Gods Word: Though the former must not be neglected, yet the latter must be preferred. It may be for advantage sake, thou receivest

receivest a drunken or swearing person into thy house; but dost thou consider that he will be an *Achan*, a troubler of thy Family? Canst thou think to do Gods work with the Devils tools? Put off thy disguise of Christianity, if thou esteamest thy particular calling above thy general. Besides, Dost thou know what thou hast done? thou hast taken into thy house an Usher to instruct thy children in the black Art of Hell: Believe it, thy children will catch *sins* as soon as *vermine*, from those that are of Satans ragged Regiment: Thy Sons and Daughters are like *Polypus* in *Ælian*, that turneth to the colour of that rock, or weed in the Sea, which lieth nearest. Once more, thou wilt be frustrated in the end, of thy entertaining such a servant; for they will never be *faithful* to their Master, who are *unfaithful* to their Maker. *Constantius*, the Father of famous *Constantine*, gave out, That all such as would not deny the faith, should be deprived of their honor and offices: Whereupon several forsook the Faith, others stuck close to the Truth: Whereupon the Emperor when he had discovered those halting, hypocritical persons, turned them all out of their places, saying, *That they who were false to God, would never be faithful to man*: I do a little question his policy in the premises; but his piety in the conclusion is out of question; for they who will rob God of his glory, will (if opportunity serve) rob men of their goods and good name too. It is recorded to the credit of Queen *Elizabeth*, that she would suffer no Lady to approach her

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presence, of whose dishonesty she had the least suspicion. Friend, mark and follow the man after Gods own heart. *Mine eyes shall be upon the faithful of the land, that they may dwell with me: He that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight,* Psa. 101. 6, 7.

As thou wouldst have Gods company in thy family, do not entertain his enemies into thy family. *What communion hath God with Belial.* As thou wouldst make Religion thy business, avoid those quench-coals, those hinderers of holiness, *Bid the workers of iniquity depart, if thou wouldst keep the commandments of thy God,* Psalm. 119. 115.

Secondly, *Mind holy performances in thy family;* Every Master of a Family is a Priest, and his whole family should be a royal Priesthood, offering at least morning and evening sacrifice to God, acceptable through Jesus Christ. The Jews had sacrifice in their Families, as well as in the Tabernacle, *Exod. 12. 2. Let me go I pray thee, for our family hath a sacrifice in the City,* saith David to Jonathan, 1 Sam. 6. 20.

It was prophesied that in the days of the Gospel, the spirit should be poured down upon men, and they should see Christ, and mourn every family apart, *Zac. 2. 10.* It was the advice of Hierom to a pious Matron; So take care of thine house as alway to allow liberty and time to thy soul; the Governour hath the cure of the

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souls,

Ita habeto solitudinem Domus ut aliquam tamen vacationem anime tribuas Hier. ad Celant.

souls, as well as of the bodies in his familie; and if he mind their outward man and neglecteth their inward, he is but a brute in humane shape, for beasts feed the bodies of their young.

As the School fitteth young men for the University; so holy performances in private, prepare servants and children for, and help them to profit by the Ordinances of God in publique. A foundation well laid by the Master of a Family, is a great help to the Minister, when he goeth to rear and raise the building: Confident I am, our work would not have half that difficulty which now it hath, if Masters of Families would but do their duties; he that findeth his timber ready hewn to his hand, hath a great advantage in setting up an house, of him that must fell, bark, season and hew it himself. It is no wonder that an Apprentice is so backward to his work, and so bungling at it when he is wholly unacquainted with it, and a stranger to it; If Children and Servants were accustomed to religious exercises at home, Sermons would not be so tedious, nor Sabbaths so tiresome to them as they are.

The ordinary duties in Families are prayer, reading the Word, with instructing Children and Servants out of it, and singing.

I. Prayer must be in families; Its said of Bishop *Usher*, that he had Family prayer four times a day. At six in the morning, & eight at night, and before dinner and Supper in his Chappel, *David returned to bless his house*, 2 Sam. 6. 21. that is, say Expositors, to bless God with his Family, and to beg
Gods

*Dr. Bernard in
his life and
death.*

Gods blessing on his family. *He* *ster* prayed and fasted with her Maidens, *Hest.* 4. 16. The holy Ghost enjoineth Husband and wife, *to dwell together as fellow-heirs of the grace of life, that their prayers be not hindered,* 1 Pet. 3. 7. Our blessed Saviour is to be our pattern, now he prayed with his family of Disciples; *And it came to pass as he was alone praying, his Disciples were with him,* Luk. 9. 18. He was alone, not *secretly*, to exclude all society, but privately, to include onely his own family. Our Houses are Gods Houses, and in Gods House there must every day be morning and evening Sacrifice; *I will that men pray everywhere,* surely then in private as well as in secret, and in publique, 1 Tim. 2. 8. Families need direction in the day, and protection in the night, and truely either of them is worth a prayer. Thy family sins must be pardoned, thy family wants must be supplied, and if they do not deserve a prayer they deserve nothing. Horses kneel before they lye down at night, and when they rise up in the morning; and shall thy house be worse then a stable of beasts!

They that will not beg family supplies, and blesse God for family mercies, may well be branded for ungodly and ungrateful wrethces. Prayer and prayse are like the double motion of the lungs; what we suck in by petition, we breath out in thanksgiving, and without this, Religion cannot live in a family. What dangers are thy family liable to every day, and without prayer thou hast no guide, no guard? *Origen* going once to comfort a Martyr was himself apprehended and constrained

either to have his body abused by a Blackamore, or to offer to the Idol; which latter he did, but bewailing it saith, *I went out that morning without prayer, which I know was the cause of that evil.*

Its said of the *Egyptians*, that there was a great cry at midnight, *for in every house there was one dead.* Reader, are there not dead souls in thy family, Children and servants dead in sins, and trespasses, and shall there be no cry, no complaining to God there! I must tell thee thy house is worse then a Pest-house, for thou hast infected, and dangerously diseased souls in it, and not so much as Lord have mercy upon us, written on thy door. *Heathens*, and families without prayer, are fitly joyned together, *Jerem. 10. ult.* The truth is, such persons are English in their language, but Indian in their Athiestical carriage. They feed and cloath their bodies like English men, but they starve and go naked in their souls, like *Indians*. Onely herein they differ, that they cannot be prayerless in their Houses at so cheap a rate, but must expect an hotter Hell, because they sin against a clearer light. Many families are the picture of Hell, one may hear twenty Oaths for one prayer; the Master will often curse but seldom or never bless his family; he loveth cursing, so it will come to him, and as he delighted not in blessing, so it will be far from him.

Do not say, thou canst not pray. Had the father of spirits ever any dumb children. Every begger at thy door who is pinched with hunger, will tell

tell thee, that sense of misery will teach and hired earnest for mercy. If thou wert condemned, thou wouldst not want words to plead for a pardon. Surely eternal death to which thou art liable is far more lamentable, and if ever God make thee sensible of it (which must be done or thou art lost for ever) thou wilt quickly follow him with prayers and tears for grace and life.

Thy affections in prayer, if right, will abundantly make up thy want of expressions: A sanctified Heart, is better then a silver Tongue. Though thou hast not the gift of prayer, yet if if thou canst act grace in prayer, all will be well.

Pray much in secret, and thou wilt quickly learn to pray well in private: Use at any Trade, will make me prompt and perfect:

Rather use a form out of a Book, then omit the duty. They who cannot dress their meat themselves, must be beholden to their Neighbours to do it for them: Set upon it presently, it is thy honor, thy priviledge, and use crutches till thou art able to go alone; onely do not content thy self with them (Alas, who ever was proud of stilts!) but labour to gain knowledge in spiritual things, by reading, secret praying and conference, that thou mayest throw them away.

2. *The Word of God must be read in thy Family, and thy Household instructed there*: As by prayer thy duty is to acquaint God with thy family-wants; so by reading some portion of Scripture daily, thy duty is to acquaint thy family with Gods will. An house without *light*, is in a dreadful, lamentable
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condition; Thy household without the Word, sit in darknes, and thereby in the shadow of death. The Commandment is a lamp, and the Law is Light, Prov.6.23. Alas, how can thy servants or children do their heavenly Masters and Fathers work, when they are wholly ignorant of his will. The weeds of sin grow of themselves, but the ground must be ploughed, and sown, and harrowed, and watered, before good Corn will spring up.

God expecteth that thou shouldst be both a *Priest* to offer up Sacrifice for, and a *Prophet* to instruct and teach thy Family. A good House-keeper is like that Nobleman, who had for his impresstwo bundles of ripe *Millet*, with this Motto, *Servare & servari menm est*; for the nature of Millet is (say some) to guard it self from corruption, and that which lieth nearest to it. The Word of God, and holy instructions to a Family, are as salt which is helpful against putrifaction, Mat. 5. *Ye are the salt of the earth*. Masters must be sure to have salt in themselves, and for their families: Its said, that the *Hammanients* in *Cyrene* made their houses of salt hewn out of their hills in maner of stone. *Hierom* counselled *Leta*, Let thy children daily give thee some account of some choice flowers gathered out of thy Bible. Teach thy children to remember their creatour in the days of their youths. It is too late to season flesh when it crawleth with wormes; Do it therefore betimes. Bishop *Rider* read and expounded the *Psalm* 101. (which treateth the good Govern-
ment

of Families) often to his household, and hired them with money to learn it.

Abraham had letters testimonial from Heaven of his sincerity, and the favour to be trusted with *Arcana imperii*, Gods secrets, because of his faithfulness in this particular. *And the Lord said shall I hide from Abraham the things which I do? For I know him that he will command his Children and his Household after him, and they shall keep the Way of the Lord*, Gen. 18. 17, 19. O how few *Abrahams* are there in England? Many teach their Families the works of the Devil, but few teach them the way of the Lord; many lop their trees, prune their plants, break their horses, train their hawks, yea teach their dogs, yet never instruct their children.

Friend, consider the worth of thy children and servants souls, and the weight of their everlasting estates, and how in the dark of ignorance they must unavoidably stumble into Hell; and for the Lords sake be perswaded to instruct them in the knowledge of the true God, and Jesus Christ whom he hath sent, *John* 17. 3. Naturalists tell us that bees carry small gravel in their feet to poise their bodies as they fly through stormy Winds. If thou wouldst not have thy little ones blown away with the Winds of temptations, do thou labour to poise them with the principles of the Oracles of God, Ah what pity is it that men, like *silly Doves*, without hearts, should sit in their Dove-coats, see their Nests destroyed, and their young ones killed before their eyes, but the old Manslayer the Devil,
and

and never stir or offer once to rescue or revenge them ! Good Lord, what unnaturalness is in many Parents and Masters ! *Cardan* speaks of one that had a receipt for the certain dissolving the stone in the bladder, and I question not (saith he) but he is damned for not discovering it before his death: Thou knowest the word under God must cure the persons in thy family of the stone in the heart, and wilt thou neglect to acquaint them with it, but suffer them to dye eternally. O Reader, be not guilty of such horrid and barbarous cruelty. Do as that holy Bishop of *Armagh*, who one day in every week did Catechise his family. It is reported of *Lewis* the ninth of *France*, that he was found instructing a poor Kitchen Boy, and being asked the reason, answered piously, *I know the meanest in my family hath a soul as precious as my own, and bought with the blood of Jesus Christ.* Our Saviour taught his Disciples often in private as their Governor, and according to their capacities, *Mar. 4. 33. Mat. 16. 17, 18.* It is an honour to the highest prince to teach his Household Gods precepts. O let thy words in thy family, as the waters of *Nilus*, often overflow to make others fruitful. The Papists confess that all the ground which we have got of them is by Chatechising and instructing our youth.

3. *Singing of Psalms* must be used in thy family. The Lord Iesus and his family did practice this duty, *Mat. 26. 30.* And when they sang an Hymn, they went out into the Mount of Olives. David in that Psalm, at the dedication of his house speaketh that his glory should sing praise to God and not be silent,
Psalm.

Pfal. 30. *Title*, ver. 4. and ult. Our tongues are called our glory, not onely because by our speech we excel beasts, but chiefly because therewith we should glorifie God. It is observable that most of those places which prophesie the Gentiles conversion, do mention their worshipping the true God by singing, Psa. 108. 3. and 100. Psa. 66. 4. Isa. 54. 1. and 52. 8. The Holy Ghost when he commandeth that the word should keep house with us, doth also enjoyn us to teach and admonish one another in Psalms, and Hymns, and spiritual Songs (which are the titles of Davids Psalms, and the known division of them expressely answering to the Hebrew words, *Shurim*, *Tehillim* and *Mizimurim*, by which his Psalms are distinguished and entituled, as the learned observe) singing and making melody with grace in our hearts to the Lord, Col. 3. 16. Ephes. 5. 19. Jam 5. 13. Basil speaks high in the prayse of praying God by this holy exercise. Chrysostome speaketh of some in his time who always concluded their suppers with singing a Psalm, and saith he, *they lived like Angels*.

*Basil de Virt et
laud. Psa. Tom. 1*

This ordinance will much quicken holy affections, and help a Christian to serve God with more chearfulness. When the *Israelites* were singing the hundred and thirty six Psalm at the bringing in the Ark, the glory of the Lord filled the House, 2 Chron. 20. 22. The sweet singer in *Israel* was the man after Gods own heart.

Onely Reader be careful to sing Davids Psalms with Davids spirit, and not like a Nightingale to sing by rote; *I will sing with my spirit, and I will*
Zzz
sing

sing with understanding, also making melody with grace in the heart, is the best tune to set all Davids Psalms with.

Thirdly, *Set a good pattern to thy family.* The fore-horse in the Team had need to go right, because all the rest follow in the same road. If the Commander be treacherous, how soon may he betray his Souldiers, who follow him at the heels, into the enemies hands!

A governour of a family, must like *Moses*, be mighty both in word and deed. Patterns are very prevalent both to good and evil. Precepts teach, but examples draw. *Why compellest thou the Gentiles to live as do the Jews?* Gal. 2. 14. Peter did not compel them by his Preaching, but by his pattern. His example was so powerful, that even *Barnabas* (as well as others) was drawn away therewith. It is observable that *Jeroboam* seldom appeareth in the Heaven of Scripture. but in the form of a Blazing Star, with a tayl after him, *Jeroboam the son of Nebat who made Israel to sin*; by his precepts he commanded them to sin, but by his pattern he compelled them to sin. As examples are attractive to evil, so also to good. *That if any beleive not, they may be won without the word by the conversation of the wise*, 1 Pet. 3. 1, 2. If godliness be written in the book of thy life, in a fair Character, in a large lovely letter, it may invite thy children and servants to read and like it, who otherwise possibly would not have taken the least notice of it.

He that ruleth others, must not be unruly himself.

self. *If a ruler hearken to lies, all his servants are wicked*, Pro. 29. 12. If a Governour of a family, a father, or mother be a Drunkard, a Swearer, or an Atheist, their Children will quickly imitate them; They will as certainly inherit their lusts, as their lands. As some parents make their Children rich by their Lordships, so they make them riotous by their evil lives. Observe, *Abraham, a good man*, denyeth his Wife; *Isaac* is his heir not onely in his wealth, but also in that weakness; *Isaac* denieth his Wife likewise, Gen. 20. 2. with Gen. 26 7. *Jacobs* wives got little good by the pattern and practice of *Laban* their father, Gen. 31. 19. and 35. 1, 2.

The Parents of the Children destroyed by the two she-Bears, were wont to jeer *Elijah* in their ordinary talk; *What Elijah the bald-pate must be taken up to Heaven, Forsooth, as well as Elias.* The Children hearing it spoken by them, learned it of them, though they paid dear for their learning, for it cost them their lives, and for ought I know their souls, 2 King. 2. 24. O Reader, doth not thine heart ake to read this, and hast thou not abundant cause to be heedful, lest by thy pattern thou shouldst draw thy Children to sin, and to Hell! The idolatrous *Israelites* drew their children to joyn with them in the Worship of false Gods, Ezek. 18. 2.

Plutarch observeth of *Cato* that he was very wary not to speak an uncomely word in the presence of his Children. This Heathen will condemn many Christians; who will curse, and swear, and

Plut. in vit Cat.

drink and roar, and that in presence of their children; Reader, avoid sin, both for thy own and others sake. As a stone thrown into the water, makes but one circle at first, but that one begetteth many; so though the sin in thee at first be but one, ye it may cause many both in thy children and servants. The sin of a Master or Mistris is like an infectious Air, which others breathing in are infected by it. Thy servants will as readily put on thy lusts as thy livery, and thy Children will be proud of such a patronage, such a cloak for their villany. A dark eye benights the whole body. Weigh all thy words and all thy works, considering how many followers thou hast, he that sinneth once, sinneth twice if he sin before others.

Be serious and diligent about the concernments of God and thy soul, that others may take example by thee. The biggest Stars are brightest and give light to those that are of a lesser magnitude; Thou who art the greatest, shouldst be the most gracious in the family; if the Sun shine not on the mountains, it must needs be set in the vallies. If thy children and servants behold thee careful of thy language, and consciencious in thy carriage, when they see thee humble, fervent, constant and serious in holy duties, they may learn by thee and write after thee; such a patten may tend exceedingly to thy spiritual profit.

It is observed of *Cæsar* by *Cicero*, that he would never say to his Souldiers *Ite sed Venite*, Go ye, but, *Come ye*, marching before them himself, and giving them a pattern. Do thou Reader, go before

fore thy Family in Sobriety and Sanctity, as their faithful Captain, and they may sooner then thou expectest follow after thee.

Naturalists tell us of the Mulberry tree, that there is nothing in it but what is Medicinal in some sort or other; the *fruit*, the *root*, the *bark*, the *leaf*, all are useful. Truly, so it ought to be with thee: All thy expressions, all thy actions should be instructions to thy Inferiours. Thy behaviour in private, in publique towards God, towards thy Wife, towards thy Children, towards thy Servants, towards thy Neighbours, should all be Lectures to teach others Religion and Righteousness; that you may be able to say to your Children, as *Seneca* to his Sister, *Though I can leave you no great portion, yet I leave you a good pattern.*

Besides, one work required of thee (as I shall shew thee before the conclusion of this Chapter) is, to admonish and reprove others in thy family for their faults; which with what face canst thou do, or with what hope of success, unless thou art free thy self? It was a shame to *Plutarch* that his Servant should say, *My Master writeth falsely; he saith it is unbeseeming a Philosopher to be angry, & ipse mihi irascitur, and he himself is angry with me.* If thou reprovest thy childe for not praying, and thy servant for drunkenness, and art guilty thy self, though thou acquaintest them never so much with the wrath of God, which will certainly seize upon Atheists and Drunkards, they will never believe thee; for they know thou dost not believe thy self.

self. Thy words would seem to draw the nail of sin out, but thy works are such an heavy hammer, that they drive it in to the very head. When the rude Souldiers saw the Roman Senators sit gravely, and discourse soberly, they took them for gods, and were awful of them; but when they perceived one of them to grow waspish, they took them for men, and spoiled them. *Herod feared Johns reproof, knowing that he was a just man*, Mark 6.20. Where there is piety in the person, there is majestic and authority in the reprehension. *Let the Righteous smite me*, Psal. 141.5. The Snuffers of the Sanctuary were of pure gold: He that would reprove others *dimness*, and make them shine brightly with the light of holiness, had need to be *irreproveable himself*.

Reader, walk unspottedly; otherwise when thou threatenest thy children or servants with the judgments of God against sin, thou dost, like *David*, pass a sentence of death and condemnation against thy own soul.

Fourthly, *Be careful and diligent that thy whole Family may sanctifie the Lords Day*: When the Israelites were to sacrifice to God in the Wilderness, they went with their little ones, and all their households, *Exod. 12*. When *Elkanah* went up to sacrifice to the Lord, *all his house went with him*, 1 Sam. 1.21. Thy duty is, according to these examples, to see that all thy family (unless necessity should hinder) serve the Lord in publique. Do not suffer any of thine to be playing idly in the Churchyard, when they should be praying earnestly,

ly in the Church; nor to be talking vainly of the World, when they should be hearkning reverently to the Word. O what pity is it, that they should be sucking poyson, when they should be sucking milk out of the breasts of Consolation! The fourth Commandment doth fully speak thy duty, not onely to be careful that they forbear thy work, but also that they minde Gods *Worship*. Thou knowest not, but that thy childe or servant, by missing one *season*, may miss of *salvation*. Possibly they are wrought hard in the Week days, and have very little time for their souls, so that their onely time of improving their spiritual stock, by trading towards Heaven, is on a Sabbath Day. Or it may be they are careless of their main work (of providing for the other World) all the Week, that if thou shouldst neglect them on the Lords Day, they will be left under a necessity of perishing: Surely they who have but one good meal in seven days, and are robbed of that, are unconceivably wronged. When David came to his Brethren to the Camp, Eliab said to him, *How camest thou down hither? Where is the flock? and with whom hast thou left those few sheep in the Wilderness?* (1 Sam. 17. 28.) *I know the pride, and the haughtiness of thy heart.* Give not God cause to greet thee thus at Church, *How camest thou hither? Where is thy flock, thy Family? With whom hast thou left those few sheep, thy Children, and thy Servants? I know thy pride, they are not good enough to come along with thee, or to be minded by thee: or, I know thy covetousness, thou hast imployed them*
about

about earthly businesses: or, I know thy carelesnes and Soul-cruelty, thou carest not what becometh of them, whether they be saved or damned for ever. It tell thee Friend, some Gentlemen by going abroad alone without their servants, have lost their silver; and for ought I know, by thy going to Church without thy company, thou mayest lose the blessing and efficacy of the Ordinances. How canst thou expect that God should have any care of thy soul, when thou tramplest the precious souls of others under thy feet, which he hath given thee special charge of?

O Reader, think of it; Are not thy children and Servants strangers to God, *and alienated from his life, through the ignorance that is in them?* And is not the Ministry of the Word appointed to turn *men from darkness to light, and from the power of Satan to God?* How shall they be converted, if the Ordinances of God be neglected? Though a person be dangerously diseased, if he observe his purging days, according to the advice of his able Physician, there may be hopes of recovery; but if he neglect the means, if he perish, it will be no marvel: If thy children and Servants are holy, canst thou expect the fire of Grace should continue or encrease, whilst thou takest away the fuel? Dost thou think that Spiritual Life can be maintained without Spiritual Meat?

In private also be watchful over thy Family, that all under thy charge be present at holy duties, as *Singing, Praying, repetition of Sermons*, and the like: Thou art careful that in the Week days they

they do work diligently; and why shouldst thou not be as careful that they do Gods work on his day? Is thy work of greater concernment then Gods? or dost thou love thy self, the poor withering World I mean, above the blessed God?

Examine those who waited on the Word of God in publique, what good they have got, what lessons they have learned from the great Master of Assemblies? Our Saviour after Sermon, asked those of his Family, *Have ye understood all these sayings?* Mat. 13. 5. Hereby thou wilt make them more attentive in publique Ordinances, and better their memories; as also, by this means, thou mayest quicken thy own affections.

Suffer none of thy house to spend any part of the day either in idleness, pastimes, or worldly business. Thou art accountable to God as well for sins of permission, as for sins of commission; and it will another day be imputed to thy charge, if the day be prophaned by thy carelesness: If thou wouldst not suffer for others, do not suffer others in sin.

Fifthly, *Let Discipline be set up in thy Family:* When Jacob would dedicate his house to God, he commandeth all his Family to change their garments, and put away their strange gods: Their change of garments, did signifie that change of heart and life which he desired should be his households livery, Gen. 35. 1, 2. As the Governor of a Family must be a Priest to pray, and a Prophet to teach, so also a King to rule; to be a terror to evil doers, and an encouragement to them that do

well in his family : *Let not wickedness dwell in thy Tabernacle*, Job 11.14. *Zophar* meaneth not a natural or personal (though so the word is sometimes taken, as 2 *Cor.* 5. 1.) but a domestical and civil Tabernacle. Though sin may come into thy house by children or servants commission, yet it must not dwell there, but be cast out by severe reprehension. Wickedness is a bold guest, it will come uncalled ; but it must be more bold then welcome; it must *not dwell in thy Tabernacle*. It is said of *Cato*, he would bear with faults any where rather then at home. Bishop *Jewel* at night called his servants to an account how they had spent the day, and after prayer, admonished them accordingly.

Thy duty is to *warn the unruly*, 1 *Thess.* 5. 13. to acquaint them of sin (how near and dear soever to thee) with the dishonor they bring thereby to God, the disgrace to the Gospel, and the disadvantage and destruction to their own souls. If the fault be the first, or of infirmity, or not so great a sin as to waste the conscience, and poyson thy family by its pattern, let the medicine thou appliest for its cure be milde : Earthen glasses must be tenderly washed, when iron vessels must be scoured with wisps : *Of some have compassion, making a difference*, Jude v. 22. Who would that is wise, give the same physick to an infant, which would purge a lusty grown person? *Isa.* 28. 27, 28. *For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about with the Cummin; but the fitches are beaten out with a staff, and the Cummin with a rod.*

If the crime be crimson, and scandalous, or repeated, or justified, *rebuke sharply*; hard knots must have strong and sharp wedges: *Others save with fear, pulling them out of the fire*, Jude v. 23. In such a case, weak physick will onely stir, not remove the disease, and thereby leave the Patient in a worse condition then it found him. Nettles touched gently, sting the more: A prick with a rapier is more dangerous sometimes then a wound with a sword, because the latter wideneth the orifice, and thereby maketh the place more open to the plaister which should heal it. It is much better for them to be preserved in brine and pickle, then to rot in flesh-pleasing and fondness. Kindeness, and bearing with such in thy family, is like the kiss of *Judas* to Christ, a betraying them; and like *Joabs* salutation to *Abner*, destroying and killing them.

Be sure therefore not to bear with any under thy charge in sin: *Have no fellowship with the unfruitful works of darkness, but rather reprove them.* He is a drone unserviceable to his house, his hive, who hath lost this sting of reproof. Pious *Asa* would not suffer sin in his own Mother: *Asa removed his mother Maachab from being Queen, because she made an Idol in a grove; and Asa cut down her Idol, and stamped it, and burnt it at the brook Kidron*, 2 Chron. 15. 16. Patient *Job* would not suffer sin in his own Wife; *Thou speakest like a foolish woman*. Job 2. 6. Plain-hearted *Jacob* would not suffer sin in his own Children, *Ye have troubled me, to make me to stink among the inhabitants*

of the Land: Cursed be their anger, for it was fierce; and their wrath, for it was cruel, Gen. 34. 30. and 49. 7. David would not abide sin in a Servant, Psal. 101. 7. nor Edward the sixth in his own Sister.

Let thy reproofs against sin be mingled with, and so managed, that they may manifest love to to their souls. When the nail is dipt in grease, it entreth without renting the board: When reprehension is dipt in, and tipt with love, it will probably enter the heart without cutting it in pieces with rage and revenge. Prudence may do much towards the advancement of the offenders profit in this particular.

Though thy words should be soft, yet thine Arguments should be hard against the sin committed: To this end, let thy reproofs be as near as may be in Scripture phrases, that the offender may see it is not so much man as God, who rebuketh him for his fault. The Word is a *hammer*, if well laid on, it will drive the nail of reproof to the head. If the oyl of reprehension be gently and prudently bathed in by the hot fire of the Word, it may abate very great swellings. But be sure to perform this duty: The Magistrate who spareth a man-slayer, is guilty of his second murder: *Plato* seeing a childe commit a fault, went and corrected his Father. The Master of a family who alloweth any in sin, is partaker of their sin: We perpetrate those sins which we may, and do not prevent; we shall answer one day for sins of *communion*, as well as for sins of *commission*. O how miserable

miserable will thy condition be, when the provocations in thy Family (which thou knowest of, and winkest at) shall all be charged upon thee! Naturalists tell us, that if a Serpent eat a Serpent, it becomes a Dragon: If thou to thy own sins, adde the sins of thy children and servants, what a Monster in sin wilt thou be? Are not thy own sins heavy enough? dost thou want more load upon thy precious soul to sink thee deeper into Hell! *Is not thy iniquity (already) great, and thy wickedness infinite?* as *Eliphaz* said to *Job*, *Job* 22. 5. Great for the nature of thy sins, and infinite for their number; and wilt thou like one that is pressing to death, cry and call for more weight.

Maintain thy power and authority in thy Family: A wise, grave carriage will sharpen the weapon of reproof, and make it pierce the deeper. Foolish familiarity blunteth the edge of it. He that would throw a stone forcibly to do execution, must stand at some distance.

Encourage small beginnings of good in any in thy family: Shine with a lightsome countenance, cast a warm influence upon the blossoms of holiness, hereby thou mayest do much towards their ripening. *Dauids* eye of favour was upon the faithful, *Psal.* 101. 6. A Governor of a family must like a Gardener, pluck up weeds, but cherish and tender the good flowers and plants.

Sixthly, *Take care that all in thy Family be well employed*: Not to permit idleness in thy house, is one way to prevent ungodliness. There is employment

employment suitable to every person in thy dwelling: Servants should be diligent in the discharge of their duties: *Jobs* Servants were about their work, when the *Sabeans* and *Chaldeans* fell upon them, and sent them into the other World, *Job* 1. 14, 17. *Jacob* served his Master *Laban* with all his might, *Gen.* 31. and 5. *Apelles* painted a Servant with *Hindes* feet (to shew that he should be nimble in dispatching any errand) with *broad shoulders* (signifying, that he should contentedly bear hard usage) and with his *hands full of tools*, because he should be always at work. Children also (if at home) must be employed in their places; if young, in Learning; if elder, in some Calling. *Solon* the Athenian Law-giver enacted, That the Son should not relieve his Father in his old age, who had brought him up idle, and without a trade. The Patriarchs, though principal men in their Generation, brought up all their Children to some Calling; their tender Daughters were not exempted from Household business: *Rebeccah* (the Mother of Prophets and Princes) was not ashamed of her Pitcher, and drawing water therewith for her Fathers Cattel.

*Platarch in
vita.*

Those dainty Dames who plead her pattern for their ear-rings and bracelets, will hardly plead it for a pitcher and painfulness. *Augustus Cesar* brought up his daughters in Carding and Spinning. Gentlemen though they are not bound to bring up their Children to low or mean callings, yet are bound to keep

keep them out of the snare of idleness, and to take care that they be in some lawful business, serviceable to themselves and others. The Wife as well as Servants and Children ought to be industrious in her station. *Spinster* is a term given to the greatest woman in our Law. It is said of the good housewife, *She seeketh Wool and Flax, and worketh willingly with her hands, she looketh well to the ways of her household, and eateth not the bread of idleness,* Pro. 31. 13, 27. A Womans work consisteth in sowing and doing somewhat her self, and overseeing others, as appeareth in the forequoted place, besides the charge of her children; hereby a wise woman is said *to build her house*, Pro. 14. 1. As a Carpenter layeth the plat-form of an house in his head, and so studieth that none of his stuff be cut to waste; So a good Housewife doth so overlook the affairs of her family, and so contrive and order things by a prudent provident forecast, that there may be no waste, but all things disposed for the best. Hence it is that though the Husband is called the *guide of the Wife*, yet the Wife is called the *guide of the House*, Pro. 2. 17. 1 Tim. 5. 14. And for this end they are commanded to be keepers at home, Tit. 2. 5. They that gad much abroad, do their families at home but little good; such are according to the signification of the second Wife of *Lamech*, *Zillah's*, the *shadows* of Wives; The Grecians had a custom when the new married Bride was brought home to her Husbands house, to burn the Axle-tree of the Chariot or Cart in which she was brought, before the door; to teach her that she must

must abide at home. But the main work lyeth upon the governour of the Family ; *Be thou diligent to know the state of thy flock, and look well to thy herds*, Pro. 27. 23. He that is far from his work, is not far from want. The Jews have a Proverb *The Masters foot makes his ground fat* ; which speaks thus much, that if the Master be not forward with his own hands, all things will go backward in his house. Εἰς ἕν δούλος, ὁ δαυούτης οἰκίας, The Master is the greatest servant in the house. Its said of *Albanus Bishop of Scotland*, that he was never idle, nor ever suffered any in his family to be so.

Reader, this particular of overseeing, that all under thy roof mind their proper work, will be some help to godliness, and a great stop to wickedness. *Iphicrates* would never let his souldiers be idle in their Garrisons, but would set them to lop trees, or dig, or carry burdens : saying, *That if they had nothing to do, they would mutinie or commit some villany*. The bird that sitteth still, is a fit mark for the murderer of souls, when the flying Bird is safe. As corrupt blood is the cause of all natural, so is idleness of all spiritual diseases. When persons in a family neglect their task, then is their hour of temptation ; Idleness is often the cause of Drunkenness. They leave their workhouse who run to the Ale-House, *Amos 6. 2*. Uncleanness is the Daughter of Idleness ; Lust will easily creep in upon those that are lazy, as did appear sadly in *odom*, *Ezek. 16. 49*. *Otia si tollas, periere Cupidinis arcus* ; hence fellow-servants

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commit uncleanness together. Idleness is the mother of unrighteousness. They who neglect their tasks turn thieves; they must not starve (they say) and will not work, therefore they must steal, 2 Thes. 3. 12. When Servants are idle, many times they rob their Masters; Talebearing also is one of the fruits that groweth upon this tree. When Servants are idle, they run tatling from house to house making difference amongst Neighbours, 1 Tim. 5. 13. Pro. 11. 23. Carping Momus was never found working. Truly Friend, thou canst not think the wrong thou dost thy family, if thou suffer them like Millstones to consume themselves thus for want of work. St. Greenham (as Bishop Hall calleth him) when a Woman tempted much by the Devil came to him for advice, gave her this direction; Never be idle, but be always well imployed; for in my own experience I have found it, when the Devil came to tempt me, I told him that I was not at leisure to hearken to his temptations, but was busie in my calling, and thereby resisted his assaults.

Mr. Greenham
in his works.

Seventhly, *Maintain peace and love in thy family. Contentions will hinder Religion; Strife like fire is wholly opposite to the water of grace. As in times of warring the laws of men are silent in a state, (inter arma silent leges) so in jarring families the Laws of God can be little heard. God was not in the tempestuous rough wind, nor in the fire, but in the still low voyce, 1 Kings 19. 12. Live in peace, and the God of love and peace shall be with you, 2 Cor. 13. 11. If thy house be in a flame, it is time for thy best friends to be gone. Thy*

House should be a lesser Heaven; in it thy God must be worshipped and glorified, but in heaven there are no storms; tempests ascend no higher then the middle Region. Where God is served with perfect purity, there is perfect peace. As in the Ringing of Bells where every one keepeth its place, and time, and order, they make an harmonious sound, and delight the *Daughters of Musick*; but when they jar and strike against each other, their noise is harsh and distastful. The holy performances of Families that live in love, are Heavens musick; but brawlings in houses (make prayers ungrateful, and) have too much resemblance of the yellowings in Hell. When the wind of contention is high, the smoak of thy incense cannot ascend, it will be beaten down again. In stormy weather, one but a little way distant sometimes cannot hear his Neighbour calling; storms of passions will hinder Gods hearing thy petitions.

Its said that in *Cimmeria* there is *no light*; and truely its more sad that in some Families there is *no love*. The Husband is against the Wife, and the Wife against the Husband; Master and Servants, Parents and Children are ever quarreling. Seven Devils could agree in one heart, nay a Legion (which is seven thousand six hundred twenty two, if *Varro* may be believed) in another; and yet seven persons cannot agree in one house. The language in it is usually like *Billings gate*, and the carriage often like *Bedlam*; But the hand of the Devil is in all this, who knoweth his best time to fish, is when the waters are troubled. When there

there is a tempest raised in the spirits of men, we may quickly know that Satan was the Conjuror to raise the high winds. He knoweth one way to take an house is by firing it.

Truely Satan hath a mighty advantage against an Idle and a brawling family; As the Dog, he devoureth the sheep in peices, which he could not do whole. When *Cyrus* came near *Babylon* with his great Army, and finding the River by reason of its depth unpassable, he divided it into many Channels, whereby the main River sank soon a suddain, that his Army went over and took the City. Thus by division doth Satan conquer and surprise families.

There is mention made of a dispute betwixt *Mars* and *Pallas*, which of them should have the honour to give the name to the City of *Athens*; at length it was resolved, that he should give the name, who could find out that which could most conduce to the benefit of the City. Hereupon *Mars* presented them with a stately Horse, signifying Wars and divisions; but *Pallas* came in with an Olive Branch the emblem of peace. Upon which the City chose *Pallas* to be their Guardian, as knowing that unity is the way to prosperity.

Godliness in a family ebbereth and floweth much, according to the wranglings or love in a family. As the *Lapis Tyrrhenus*, *Pliny* speaketh of, which being entire swimmeth; but broken, every part of it sinketh to the bottom. Truely thy family may float above water while it is whole and undivided, but if it be in peices it will quickly sink.

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Ioh. Bodin. Method. Hist. c. 6.

Plin. Nat. Hist. lib. 2.

But I must especially commend this duty to the governours of families, *Husbands and Wives*. Children are seldom so impudent, and servants may either be made quiet within, or be turned out of doors; but if the chief strings jar all the melody is marr'd. Observe how the Holy Ghost giveth this particular precept, in order to the promotion of piety in a family; The Wife must be of a meek and quiet spirit, and the Husband must give honour to the Wife as unto the weaker Vessel, as heirs together of the grace of life, that prayers be not hindered, 1 Pet. 3. 4, 7. We may consider the *injunction*, and the *reason* of it; the *injunction* is first to *Wives*, They must be of meek and quiet spirits; quiet not quarrellous, meek not murmuring through peevishness, or mad with passion. A contentious wife is a continual dropping, saith *Solomon*, Pro. 19. 13. The man would stay at home, but her tongue like rain dropping through the roof upon his head where-ever he sitteth down, drives him out of his house. Where is godliness in the mean time? The wise man saith again, *Its better to dwell in the Wilderness*, (amongst venomous creatures) *then with such a Wife*, Pro. 21. 13. when she should be praying, she is like a mad Dog barking or biting. Such a Wife, saith *Lycophron*, is but a cold armful. This made *Sylla* say, *I had been blessed if I had continued a Batchelor*. Upon this ground I suppose *Julian* the Apostate (whose mouth was often black with blasphemies) said that *Moses* instead of *meet-help*, might have written *meet-hinderer*. But certainly whatsoever some mens perverseness may drive

and

and utter, or some womens peevishness occasion, a woman, if of a godly and quiet spirit, is the greatest comfort on earth, and a great help she may be to her Husband in his journey to Heaven. The *Injunction* is secondly to the *Husband*; he must *honor his Wife as the weaker vessel*, as his *fellow-heir of the grace of life*: He must *honor* her, not be bitter to her: He must give her his greatest love, not deny her a good look. Some *Husbands* are so *Curriish* and *Crabbed*, they are always raging and fretting at their *Wives*, nay, like those that are distracted, they sometimes beat and tear their *Wives*, themselves; *For they two are one flesh*: How far are such from obedience to Gods Law? Let the Husband *honor the Wife as the weaker vessel*, that is, use her tenderly: *China* dishes, and *Venice* glasses must be tenderly handled, because they are weak vessels. The Husband must with the mantle of love, cover many infirmities: An Heathen could tell *Sarah*, That *Abraham* was a *covering of the eyes to her*, Gen. 20. 16. The eye is the tenderest part of the body; God hath provided a special cover to fence it. When God would speak his infinite respect to, and care of his people, he saith, They are as dear to him *as the apple of his eye*. Truly, *Husbands* ought to be as tender of their *Wives*, as of the *apple of their eyes*. But Reader, see the reason of this *Injunction* of love to *Husbands* and *Wives*, *That your prayers be not bindred*; as if he had said, *Winde up those weights of meekness and love, or Religion will stand still*: Take away those needful
props

props, and piety will fall to the ground. O friend, as thou hast any love to the honor of God, honor thy Wife as the weaker vessel, if God hath called thee to that relation: If thou art a Wife, be of a meek and quiet spirit. If there be not concord in affections, there will be sad discord in petitions. When there is War in a Kingdom, how are Sabbaths prophaned, Ordinances despised, Prayer and Scripture neglected? men are hurried away in haste to this and that place, and leave duties behinde them: So in a family, which is a Kingdom in a little volume, Divisions will put Religion behinde, and force it to stand back. *Rubenius Celer* would needs have it engraven on his Tomb, that he had lived with his Wife *Ennea* forty three years, and eight moneths, and yet they never fell out.

It is happy where the Husband and Wife are like the two branches in the Prophet *Ezekiels* hand, so closed together in one bark, that both made but one piece: or like *Pilades* and *Orestes*, of whom it is said, They both lived but one life; and where the whole family, like the multitude of Believers, is *of one accord, of one heart, and of one soul in the Lord*, Acts 4.32. with the encrease of God.

I have now dispatched what I intended to offer thee, for the advancement of Godliness in thy Family: If thou art a stranger to this honorable, comfortable work of worshipping God in, and with thy Family; O that I could prevail with thee to put the counsel of God speedily into practice! I must assure thee from the Living and Almighty God, That thou art accountable to the Judge of quick

quick and dead, for all the souls in thy Family ; God hath the chief propriety in every person in thy dwelling. As the flock which *Jacob* looked after was *Labans* ; so the family which thou hast the oversight of, is Gods : *Thy sons and thy daughters which thou hast born to me*, Ezek. 16. 20. God may say to thee more truly then *Laban* did to *Jacob*, *These sons are my sons, and these daughters are my daughters, and these servants are my servants, and all that thou seest is mine*. Indeed God doth in effect say to thee, what *Pharaohs* Daughter did to *Moses* Mother, *Take this childe, and nurse it for me, and I will give thee thy wages*, Exod. 2. 9. *Take this Son, this Daughter, and nurse them for me, in my nurture and admonition : Take this man-servant, this maid-servant, and bring them up for me, in my fear and service ; and I will give thee an eternal reward*. Friend, thou wouldst be faithful in bringing up Children or Servants for thy Brother or Sovereign ; and wilt thou be unfaithful in bringing up Sons and Servants to thy God and Saviour ? Is it fit that Gods servants should do the Devils work ? Let Conscience judge. Did God give thee them to be brought up in drinking, or swearing, or lying, or Atheism ; or like so many Heathen, or Beasts, without any knowledge of his Word and Will ? Did he honor and intrust thee with their education, to have thee poyson their souls by thy irreligious pattern, and starve their souls by not giving them spiritual food ? Is this thy love to thy Maker and Redeemer ?

Besides, I must tell thee, As *Jacob* was answerable

Gen. 39. 43.

able to *Laban* for the whole flock; if any were torn by beasts, or stolen by day or night, he bore the loss of all, *Gen. 31. 39. Of his hands it was required*: So art thou answerable to God for every one in thy Family; if any one be devoured and torn in pieces by the roaring Lyon the Devil, through thy negligence, God will require his soul at thy hands.

O Reader, consider, Death will shortly break up thine house, when thy children and servants must go to everlasting fire, if they dye without grace, and the knowledge and fear of God. If thou art now careless about the eternal good of thy children and servants, that they perish for ever, through thy falleness and unfaithfulness, how dreadful will thy account be? What wilt thou do, when the blood of their souls shall be required of thee? If **Christ** sentence men to Hell, for not visiting sick and imprisoned bodies, for not feeding hungry bodies; what sentence will he pass on thee, for not visiting those souls committed to thy charge, which were imprisoned by the Devil, and sick unto death; and for not giving them the bread of life, but suffering them to starve and dye?

If on him that brought a temporal death on *Cain*, vengeance should be taken sevenfold; what vengeance shall be taken on thee who tumblest others into eternal death? Believe it, Reader, these are no jesting things: If therefore thou hast any bowels towards the children of thine own body; if thou hast any compassion towards thy poor servants, whom **Christ** thought worth his
own

own blood; if thou hast any love to thy dearest Saviour, or thine own everlasting salvation; if thou would leave this withering World with comfort, and look into the other World with courage, exercise thy self to godliness in thy family, obey the particulars for that end commanded thee by the infinite God; do thine utmost that all of thy family, may be of the family of Faith; and all of thine household, may belong to *the household of God*; that so when the King of Terrors shall give a discharge from all relations, thou mayest with thy family be translated from living together in one House, to dwell for ever in one Heaven.

Reader, Thou mayest perceive in the close of the tenth Chapter, that much more is promised then I have in this Treatise performed; the payment of which, though I do at present defer, yet through the strength of Christ, I shall not deny. If thou hast any interest at the Throne of Grace, I do earnestly desire thy prayers, that this part may finde acceptance with the Saints, and be instrumental for the advantage of many souls; and that in the other part I may receive much assistance from the blessed Saviour; thereby I shall be the more enabled to be serviceable to thine and others salvations.

A good Wish about the Government of a Family, wherein the former heads are epitomized.

The introduction.

THE Government of my Family being a special talent and trust committed to me by the blessed God; and being a business of exceeding concernment, both in regard of its influence upon the whole Kingdom, which is raised or ruined by the good or wicked management of Families; and in reference to the everlasting estates of the precious Souls in it, wherewith I am charged; I wish in general, That I may never like a rotten post, endanger the whole building of Church and State in any degree, by my unfaithfulness in my place; nor be so unmerciful and unnatural, as to see that bloody Butcher Satan, drive my children and servants (like silly sheep) to the Shambles of Hell, and never stir or strive to rescue them out of his hands: But that my resolution and practice may be according to Joshua's religious pattern, that whatsoever gods others serve, whether the World or the flesh, yet I and my house may serve the Lord. O that I might so walk in the midst of my house with a perfect heart, that Grace, like Maries box of Oyntment, may perfume the whole house with its savour; and that in every corner of it (as it was said of holy Hoopers) there may be some sent of godliness.

Motives to exalt godliness in a family.

In particular I wish, That I may keep my house so cleanly swept from the filth of sin, and so curiously furnished with the ornaments of the Spirit, that it may invite the noblest Guest, the ever glorious God,

to

to take up his abode in it. My God hath told me, That the House of the Righteous shall stand, Pro. 12. 7. (though sin rotteth the timber, and maketh the houses of the wicked to fall) that in the house of the Righteous is much treasure, Prov. 15. 6. (even when there is but little silver) that he blesteth the habitation of the Righteous, Prov. 3. 33. Surely his blessing can make my bed easie, my sleep sweet, my food savoury, my cloaths warm, my dwelling pleasant, my children hopeful, my wife a meet help, my ground full of plenty, and all I set my hands to, to prosper. O my soul, what an argument is this, to move thee to exalt holiness in thy house! Thy God will bless it, nay that God whom the Heaven of Heavens cannot contain, will come and dwell in it. Without question, his coming will (as to Zacheus) bring salvation to thy house; the company of this King, will turn thy Cottage into a Court; and his presence will change thy dwelling, were it a Prison, into a Palace. O! let nothing be in thy house, which may be distasteful to so great, and so good a Friend: Let no sin dwell in thy Tabernacle; but let Holiness to the Lord be written on every person, room and vessel in it; that whatsoever name other houses are known by, the name of thy house may be from henceforth, and for ever, Jehovah Shammah, The Lord is there.

Gods blessing will be on a godly family.

I wish, That I may so give credit to the Word of Truth, which saith, That the Curse of the Lord is in the house of the wicked; that the flying Roll of Curses (the length whereof is twenty cubits, and the breadth ten cubits) shall enter into the house of the Thief, and into the house of him that

Gods curse, will be on a wicked family.

swearth falsely, (and shall consume it with the timber thereof, and the stones thereof, Zach. 5. 2, 3, 4. and that he will pour out his wrath upon the Heathen which know him not, and upon the families that call not on his name : That I may tremble for fear that Atheism should raign in my house, and so it should be ranked amongst the irreligious, and markt for vengeance. Alas, what a dreadful noise do those ~~murdering~~ ^{murdering} pieces make in mine ears ! The Curse of God will canker all my comforts, and blast all my blessings, and that both speedily and irresistibly. But O, my soul, meditate a little upon the latter Text, which is a Prediction, as well as a Petition. What a bitter potion doth thy God give thee, to purge Atheism out of thy family ! Consider its nature, it is Wrath : Pour out thy Wrath. Gods Anger is terrible, like fire, burning and overturning all before it ; if but a spark of it light upon his own people, how pitifully do they roar out ! We are consumed by thine anger : Cause thine anger towards us to cease. O Lord, rebuke me not in thine anger : There is no soundness in my flesh because of thine anger. Truly, no wonder that they thus bewail it ; for who knoweth the power of his anger ? But his Wrath is anger in the greatest degree, Anger boiled up to the height : O how scalding is this boiling Lead ! If the wrath of a King be the Messenger of death ; What is the wrath of an Almighty God ? This wrath can stuff thy bed with thorns, and appoint wearisome nights unto thee ; it can sauce thy dishes with poyson, infect thy raiment with plague sores, fill thy body with torturing distempers,

Psal. 99. 7.
and 85. 4.

stemper, thy soul with horrors and terrors; it can waste all thy wealth in a moment, and turn thy Wife, Children, and all thy comforts into amazing crosses and terrifying curses. Hell it self is nothing else but this wrath to come; one Spoonful, one Drop of it will turn an Ocean of the sweetest Wine into Gall and Wormwood. Wouldst thou be an Atheist in thy family for all the World, to live one hour under this scorching wrath! Alas it is a fearful thing to fall into the hands of thy God, for thy God is a consuming fire. Observe further its measure, pour out thy wrath; When thy God poureth out his Spirit, begetteth it in an extraordinary degree. The persons upon whom it was poured, are said to be full of the Holy Ghost. If thy family be irreligious, thou mayst expect this scalding wrath, not by drops, but by shewes to come pouring down upon it. O my soul, let this thought soak and sink so deep into thee, that thou mayst dread the omission of duties in thy family as much as the unquenchable fire. Let his favour make thee chearful in his service, and let his anger make thee fearful of the least sin in thy house.

To this end I wish that I may use much circumspection whom I admit into my dwelling; that as those who are to plant an Orchard, get the best grafts they can; so that mine house may be an Eden, the garden of the Lord, a Paradise on earth; I may (as my occasions require) look out for the choicest flowers, the best and fruitfulest trees, the holiest Christians in the Country. O let me never make my house a Pest-house, by taking in irreligious and infectious persons and such as will bring the plague along with them. One scabbed

sheep

Directions
for the exal-
ting godli-
ness in a Fa-
mily.

1 Take heed
whom thou
makest mem-
bers of thy
Family.

1oh. 9. 4.
Psa. 26. 4, 5.
and 119.

sheep may wrong the whole flock, one putrid grape corrupt a cluster; a little Leaven Leaveneth the whole lump; Lord in the choyce of inhabitants for my house, let my eye be not onely upon my own welfare, and their fitness for my work, but chiefly on thy glory and their willingness to work the work of him that sent them into the World. Let me hate the congregation of evil doers. Let me not sit with vain persons. Let mine eyes be upon the faithful in the Land. Let them that fear thee turn unto me, and such as keep thy righteous judgements. Let me dwell with them here on earth, with whom I shall dwell hereafter in the house not made with hands, but eternal in the Heavens.

2. Mind holy
performan-
ces in thy Fa-
mily.

I wish that that there may be a Church in my house; and all the persons in it, both Morning and Evening at least, imployed in those holy performances which my God requireth. My house should be a resemblance of Heaven Above; in his greatest and most glorious house, my God is served without ceasing, and without sinning. O that though in his lower and lesser house, natural and civil actions cause intermission of, and the body of death causeth imperfections in holy duties: yet he might be worshipped both constantly and perfectly in a Gospel and Evangelical sence. I have read that amongst the worst of Turks, the Moors, it is a just exception against any Witneß by their law, that he hath not prayed four times in every natural day. I wish that none in my Familie may be worse then Turks; but that both all apart may secretly, and all together may privately offer up the Morning and Evening Sacrifice of prayer and praise to the Lord my God. Daniel would pray three times a day though

Prayer.

B Hall Contemp.

though he were cast to the Lions for it; and shall my Family neglect prayer, when the Omission of it will make them a prey to roaring Lions. It is the honour and happiness of my house, to exalt the Worship of my God in it; his Service is the greatest freedom, his work is a reward to it self; why should we be our own enemies, in banishing our best friends out of our family? The mercies of my God are renewed upon me and mine every Morning; his care and love is continued to us all the day long, the dew and showers of his compassion fall down upon us every Evening; shall we be forgetful of him who is every moment so mindful of us! O let my Family never be so void of grace and manners, as not to bid our God Good-Morrow and Good-Night upon any pretence whatsoever.

I wish that the word of Christ may dwell richly in my heart and house, that my whole familie may have their set meales every day of this Spiritual food. How can I expect that Children or Servants who know not the God of their Fathers, should serve him with perfect hearts? Alas how often are their ignorant hearts (like dark Cellers abounding in vermine) full of sin! O that I might so talk of the Word of God in my house, when I lye down and when I rise up, that it may be written upon the Posts of my House, and on my Gates, that I may so often water the young plants in it, that their first acquaintance may be acquaintance with God, and from their childhood they may know the holy Scriptures, and be wise to Salvation, through faith which in Christ Jesus. Though others care be to in-

Scripture instruction and Catechising.

1 Cron. 28.9.

Deut. 6. 7, 8.

struct

strait their Servants onely in their own work, let my care be to instruct mine in Gods Will and Word: Though others labour to leave their children rich, let my endeavour be to leave mine religious. Lord, enable me so to teach them thy Trade in their youth, that they may not depart from it when they are old, Prov. 22.6. that their young years well led, may be like the Sweetness of a Rose, whose smell remaineth in the dried leaves.

Singing
Psalms.

I wish, That all the voyces in my house may tuneably sing Gods praises; yet that they may not, like Trumpets and Pipes, make a sound, being filled onely with winde; but have hearts fixed and prepared, when they sing and give praise. O that all the Viols in my house may be so in tune, and their strokes so true, that singing with grace in our hearts, we may make melody to the Lord. Drunkards have their Songs in derision of them that are good; Atheists have their Sonnets in dishonor of the blessed God: Why should not the voyce of joy and rejoycing be in the Tabernacle of the righteous? Though my house is a Tabernacle, and all the inhabitants in it Travellers, yet our work is pleasant: O let us go merrily on, and make Gods Statutes our Songs in this house of our pilgrimage.

Psal. 118. 15.

3. Set them a
good exam-
ple.

Because my pattern of evil will do more hurt to my family, then my precepts can do good (servants and children being apt to be led more by the eye then the ear) I wish, That I may take heed to my self, weigh and watch over all my words and works, not onely for my own, but also for the sake of them that are committed to my charge. Distillations from the head,
often.

often consume and destroy the vitals: My family is like a flock of sheep; if the first leap through into a ditch, or river, the rest are ready to follow. O that I might therefore be wary in all my ways, and be so serious in Spiritual, so sober in Natural actions; so righteous towards men, so religious towards my God; so faithful in every relation, and so holy and heavenly in every condition, that I may have cause to say to my children and servants, as Gideon to his Soldiers, Look on me, and do likewise, Judg. 7. 17.

I wish, That my house may not onely spend some part of every Week day, but also the whole Sabbath day, in the service of my God. It is a special privilege granted me by the Lord, for my families profit, wherein I may be singularly helpful to my own, and my households everlasting happiness. O that not the least part of it may be lost, or prophaned by any within my gate, either by worldly labour, pastimes, or idleness; but that I may be so mindeful of my charge, as to take care that my children and servants do forbear what my God forbiddeth, and spend that Sacred Day, altogether in Sacred Duties: To which purpose I desire, That all my household, both males and females (if of capacity) may appear before the Lord in publique, and in his Temple give him praise; and that in private I may whet the Word on them (as the mower doth his sithe) by going over it again and again, according to the precept. Lord, let my house on thy day, be like thy house, employed wholly in thy Worship; and let thy gracious presence so assist us in every Ordinance, that the glory of the Lord may fill the house.

4. See that thy family sanctifie the Lords Day.

Deut. 6. 6, 7.

5. Discipline
in a Family.

I wish, That I may manifest my love to the Souls in my family, by manifesting my anger against their sins. My God hath told me, Thou shalt not hate thy brother: Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Lev. 19. 17. If it be my duty not to bear with the corruptions of neighbours, much less of my servants and children. Should I suffer them in unholiness, I should bring them up for Hell: Those deepest purple sins, many times, are those which are died the Weal of youth. O the sad aches which many have when they are old, by falls which they received when they were young! Let me never, like Eli, honor my sons (or servants) above my God, lest my God judge my house for ever, for the iniquities which I know, because my children, (or servants) make themselves vile, and I restrain them not. Lord, let me never be so fond and foolish, as to kill any in my family with (Soul-damning) kindness; but let my house be as thine Ark, wherein there may be not onely the golden pot of Manna, seasonable and profitable instructions; but also Aarons Rod, suitable and proper reprehension and correction.

6. See that all
be well em-
ployed.

I wish, That I may never expose my family to the suggestions of Satan, by allowing any in laziness; but may be busie my self in my particular vocation; and see that others be diligent in their distinct stations. The lazy Drone is quickly caught in the honeyed glass, and kild, when the busie Bee avoideth that snare and danger. O that I and mine might always be so employed in the work of our God, that we may have no leisure to hearken to the wicked one. Adams store-house.

house was his work-horse; Paradise was his place of labour. Lord, since thou hast intrusted every one in my house with one talent or other wherewith he must trade, cause me and mine to labour and work in this, and to look after rest in the other World.

I wish, for the furthering of holiness and purity in my house, That I may be careful to keep it in peace. Our bodies will thrive as much in Feavers, as our Souls in the flames of strife: Satan by the Granado's of Contention, will hope in time to take the Garrison: Where strife is, there is confusion, and every evil work, *James 3. 16.* O that love (which is the new Commandment, the old Commandment, and indeed all the Commandments) might be the livery of all in my family: That there might be no contention there, but who should be most holy, and go before each other in the path which leadeth to eternal pleasures. Because marriage is a fellowship of the nearest union, and dearest communion in this World; and because the fruits of Religion will thrive much the better, if cherished by the sweet breath, and warm gale of love in this relation: Lord, let my wife be to me as the loving Hinde, and pleasant Roe; let me be ravished always with her love: Let there be no provocation but to love, and to good works: Let our onely strife be, who shall be most serviceable to thy Majesty, in furthering one anothers eternal felicity: Enable us to bear one anothers burthens, and so fulfil the Law of Christ; and to dwell together as fellow-heirs of the Grace of life, that our prayers be not hindered.

7. Peace and love must be maintained in the family.

In a word, I wish, That I may like Cornelius, fear

Conclusion.

fear the Lord with all my house : So govern it according to Gods Law , that all in it may be under the influence of his love, and heirs of everlasting life. Lord, be thou pleased so to assist and prosper me in the management of this great and weighty trust, that my house may be thy house ; my servants, thy servants ; my children, thy children ; and my wife, belong to the Spouse of thy dear Son ; that so when death shall give a bill of divorce , and break up our family , we may change our place, but not our company ; be all preferred from thy lower house of prayer, to thine upper house of praise ; where is neither marrying, nor giving in marriage, but all are as Angels, ever pleasing, worshipping, and enjoying thy blessed self (of whom the the whole family in heaven and earth is named) to whom be glory, hearty and universal obedience , for ever and ever. Amen.

FINIS.



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